THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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For the Churchman.

Mark x. 49, 51, 52.

Saviour! Redeemer, Brother, Friend,
Thou who thy ready help didst tend
To him, who turn'd his sightless eye
After thy footsteps, when his cry
Arrested thee, and accents mild
Call'd to thy feet this suffering child
Of fallen Adam, when his plea
For sight was granted full and free;
So send thy Spirit's quickening breath
To wake *us* from the sleep of death;
Offspring of David, source of light,
Grant that *we* may receive *our* sight:
Remove these films of sense and sin
Blind'ning and dark'ning all within.

We bless thee, for the gleam of light
That shows our darkness, may the bright,
The cheering beams of light divine,
With our most inward thoughts combine:
Fix our weak purpose, raise our eye,
To view by faith thy throne on high;
That heart, and thought, and hope may spring
Upward as borne on angels' wing,
And death's embrace may welcome be,
As a kind messenger from thee.
Ecstatic thought! to meet thy smile,
O! may it animate the while
We breathe this sin-polluted air,
The clime of tears, the home of care;

Darkly we see here, little know,
Coldly our *best* affections glow,
But in those mansions bright above,
Prepared by thy unbounded love—
All will be fair, and pure, and bright,
Eternal day! unclouded light!
May *we* the *path* mark'd out by thee,
Follow in meek humility,
Seeking to glorify thy name,
While life, and thought, and mind remain.

M. A. W.

BIOGRAPHY.

From the (Charleston) Gospel Messenger.

ST. CYPRIAN.

Translated from the French of Schoell.

Thascius Cæcilius Cyprianus was born in Africa, perhaps at Carthage. He was employed in teaching rhetoric, when, during the years 244, 245, and 246, a priest of Carthage by the name of Cæcilius, convinced him of the truth of Christianity. It was then, that through gratitude, he added the name of this priest to the two others which he already bore. His erudition and zeal gained him, soon after baptism, the order of priest; the following year he was named Bishop of Carthage. The year 249 was distinguished by the persecution ordered by the Emperor Decius. As it was principally directed against the leaders of the Church, the Pagan populace of Carthage demanded, with brutal fury, that Cyprian should be thrown to the lions. The Bishop thought it his duty to remove himself from the rage of his enemies; he therefore remained concealed till the year 251. From the place of his retreat, he exhorted his flock to constancy. After the persecution had abated, there arose in the Church a very warm dispute on the question whether those should be again received into the bosom of the Church, who, instead of meriting the crown of martyrdom, had had the weakness to submit to some of the ceremonies, or had done some of the acts, with which the Pagans were satisfied, because they considered them as a renunciation of Christianity. St. Cyprian, in accordance with the pope* St. Cornelius, advised them not to push their rigor too far against these unhappy penitents. Novatus, a priest of Carthage, who was the enemy of Cyprian, because this prelate had cited him before his tribunal on account of the corruption of his morals, and Novatianus, the opposer of St. Cornelius, refused to remain in communion with the apostates, and formed a schism, against which St. Cyprian did not cease to contend.

In 257 a new persecution of the Christians was ordered by Valerian. The proconsul of Africa was satisfied with exiling St. Cyprian to Curubis. The following year he was even permitted to reside in the country near Carthage. Meantime the proconsul, while he was sojourning at Utica, having received new orders, which did not allow him to follow his own discretion, ordered St. Cyprian to be brought to that city. The Bishop concealed himself, not because he wished to avoid martyrdom, which he said had been foretold to him in a dream by God himself, but because he wished to die in the bosom of his flock. As soon as the proconsul had returned to Carthage, St. Cyprian left his retreat. He was beheaded the 14th of September, 258.

Fourteen works of St. Cyprian, and eighty-three letters, interesting in relation to ecclesiastical history, are still extant. One of the most important productions of St. Cyprian is his treatise on the *Unity of the Church.* Protestants regard him, if not as the author of this fundamental doctrine of the Catholic Church, at least as the one who first developed it and gave it its systematic form.† They also reproach him for the excessive praise, which, according to them, he gives to good works and alms, especially in his treatise, *De Opere et Eleemosynis.* All parties agree, that St. Cyprian was pious and zealous for the maintenance of order and discipline in his Church. He was not distinguished as a *dogmatist*, or as an interpreter of the holy Scriptures; his principal merit as a writer consists in his morality. Lactantius, who had been professor of rhetoric, praises his style,‡ St. Jerome, his eloquence and clearness. The moderns have not confirmed this judgment in all its points; they find that St. Cyprian has the faults of his model Tertullian; that, like him, he wants simplicity. The personal consideration which he acquired by his piety, by his zeal, and by the courage with which he died for the faith, have gained for him great authority in the Catholic Church; and he is one of those, who have fixed the dogmatic style, and the sacred phraseology, which is called *ecclesiastical latinity.* His reputation has caused many pieces subsequently to be forged in his name, which criticism has rejected as spurious; of this number are several pieces in verse. Among the letters of St. Cyprian, there are two of St. Cornelius, who was made Bishop of Rome in 251, and suffered martyrdom in 252; they relate to the affair of the Novatians.

C. W.

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* I have here not ventured to deviate from my author, though it could easily be shown that the title of *pope* was not conferred on the Bishop of Rome till long after this period; at least, Eusebius, who wrote half a century later, knew nothing either of the title or dignity. *Hist. Eccl.* lib. VII. cap. II.—*Tr.*

† The high veneration in which St. Cyprian is held by the most learned and pious clergy of the English Church, and the great regard paid by them to this very work, proves that they do not take the view of it here attributed to Protestants.—*Tr.*

‡ Unus igitur præcipuus et clarus Cyprianus exstitit, quoniam et magnum sibi gloriam ex artis oratoriæ professionne quæsîerat, et admodum mutta conscripsit ex suo genere miranda. Erat enim ingenio facili, copioso, suavi, et, quæ sermonis maxima est virtus, aperte, ut discernere nequeas utrumne ornatior in eloquendo, an facilior in explicando, an potentior in persuadendo fuerit. *Lact. Div. Inst. v.* 1.

DOCTRINAL.

From the Protestant Episcopalian for May and June, 1832.

REGENERATION:

BY H. U. O.

Isto modo, quoniam homines mortales sunt, sint aliqui inmortales: et quoniam nascuntur in terra, nascantur et in aqua.
Cic. de Nat. Deor. L. 1, *c.* 39.

. . . . Pauci, quos . . . .
. . . ardens evexit ad æthera virtus,
Dis geniti . . . . . *Æneis, L.* 6, *v.* 129.

Many of the following remarks were hastily thrown together and published in the year 1818. They are now offered to the reader in a more expanded form, with a larger reference to Scripture and to human authorities, and after much fuller reflection than could then be devoted to them.

The word regeneration is applied, as are also several kindred expressions, to a certain *change of state*, and to a certain *change of character*. It is a figurative term, founded on the natural birth or begetting of human beings. When either of the changes mentioned take place, the subject of them is said to be born again, begotten again, or regenerated. Our authority for giving the word this two-fold signification is Scripture, in its obvious meaning. Some extracts from the Fathers will be added. And reference will be made, chiefly in an appendix, to other human authorities, to show that we are not without warrant in this interpretation of Scripture.

The change of *state* alluded to, is the transition from being out of the visible Church to being within that body. The change of *character* alluded to, is recovery from the dominion and the curse of sin, to victory over sin, and, when combined with the change of state, or union with the Church, to pardon.*

That change of *state* which is the transition from being out of the visible Church to being within that body, is, in the Christian Church, effected in baptism, and by the Holy Spirit, the minister being his agent. And this operation of the Spirit is, in Scripture, called *regeneration.* Hence, Christian baptism always consists of two parts, *washing* performed by the minister, and *regeneration* effected by the Holy Ghost. In every Christian baptism, whatever be the personal qualities of the individual baptized, both these parts exist, washing and regeneration.

That change of *character*, which is recovery from the dominion and curse of sin, to victory over sin and pardon, is ordinarily effected in the use of means of grace, yet by the Holy Spirit, by his power only; and the change is gradual and progressive. The means of grace are various—union with the visible Church, prosperous or adverse dispensations of Providence, pious education, the word of God, whether read in the Bible, or expounded and enforced in preaching, or in religious books, or conversation, prayer in all its branches, solemn benedictions, the sacraments. In baptism, as one of the sacraments, devoutly received by an adult, piety is furthered; and, in both adults and infants, 'grace is increased by virtue of prayer unto God;'† this, however, being part of the change of character, is not to be confounded with the change of state then effected. The operation of the Spirit in producing this change of character is often called, in Scripture, *conversion* or turning; it is often called *renovation* or renewing, which word means properly, not mere refreshing, as is commonly imagined, but making anew or *new creating;* it is also called being born again or *regenerated.* In two passages, the phrase 'born again' is given in the margin 'born from above,' (John iii. 3, 7;) this latter expression, referring to a birth different from the natural birth, is equivalent to 'born *again* from above,' or 'regenerated from above.' In like manner, 'born of God' means 'born *again* of God'—'begotten of God' means 'begotten *again* of God'—both being the same as 'regenerated of God.'

When the term regeneration is applied to both the change of state and the change of character, it is well to distinguish them as *baptismal* regeneration, and *moral* regeneration. The word 'moral' is preferred to 'spiritual,' because regeneration to the change of state is an operation of the Spirit, and therefore *a* spiritual regeneration; as regeneration to the change of character is another operation of the Spirit, and therefore also *a* spiritual regeneration: 'moral' is thus a more perfectly distinctive term than 'spiritual.'

The phrases 'sons of God,' 'children of God,' and others of like import, are equivalent to 'born of God' or regenerated, when implying either the change of state or of character now before us: when used in any other connexion, they have no direct relation to the subject. 'Adoption' is also an equivalent term; it expresses literally what born again expresses figuratively.‡

Such is the sketch of the doctrine of regeneration to be proved, from Scripture, in this essay. But before proceeding to detail the proofs, two preliminary observations will be offered.

Our first observation is this: When the doctrine of a baptismal regeneration is denied, its advocates adduce the fact, that the very *word* regeneration παλιγγενεσια is applied in Scripture to baptism only,§ not to the change of heart; and the argument is unanswerable in favor of a baptismal new birth. But a repetition of birth is *implied* in whatever is called a birth after the natural one—born of God, or from above, meaning, as has been stated, born again. The exact phraseology of Scripture is clear evidence for a baptismal regeneration; while yet unavoidable implication so extends the use of that word, as to apply it to conversion from sin, renovation, the new heart, the holy change of character.

Our other preliminary observation is of more importance. We trust it will be perceived that, in the above statement of our doctrine, a perfect distinction has been made between baptism and the change of heart. The spiritual operation in each of them is indeed called regeneration; but it should be remembered that there are 'diversities of operations of the same Spirit.' (1 Cor. xii. 4, 6.) Some of the most conspicuous operations of the Spirit did not include a *moral* effect as inherent in them. 'Divers kinds of tongues' were a gift of the Spirit; but it was sometimes so abused, as to show that even when acting in full efficacy it neither produced nor implied moral improvement; nay, its possessor might be no better than 'sounding brass or a tinkling cymbal.' Another gift of the Spirit was 'working of miracles;' but though a man could thus 'remove mountains,' he was 'nothing' if without better spiritual qualities. Another gift was 'prophecy,' yet its possessor might also be 'nothing:' and this, not only in the case of inspired preaching, sometimes called prophecy, but also in that of predicting events; for Balaam, who prophesied the coming of Christ, was a bad man, as also was Caiaphas, who prophesied his death. The entire surrender of property into the common stock, during the pentecostal period, and till inspiration ceased, seems to have been the result of another extraordinary operation of the Spirit; but even this might be done, and yet 'profit nothing.' (1 Cor. xiv. xiii. 1, 2, 3. Acts ii. 44; iv. 32.) All these effects were produced by 'one and the self-same Spirit;' while, however, another and very different 'operation' was necessary for a *moral* change, for that change of character, in which only, through the Holy Ghost, these endowed persons could be restored from sin to holiness, to 'charity' or true and effectual love to God and men. It is not probable indeed, that ungodly persons often received such extraordinary gifts; but the plain import of Scripture is, that they might, and sometimes did. And the bare possibility of working miracles, &c. without being reclaimed from evil, shows that *these* operations of the Spirit, even when producing their full specific effect, were different from that in which he brings to pass our *moral* change.

The gift of the ministry is another endowment of the Holy Ghost, which may, in its completeness, be conferred on persons not renewed in the spirit of their minds, and which, when conferred, does not of itself renew them. When our Saviour bestowed this office, at least the highest grade of it, on his apostles, he said, 'Receive ye the Holy Ghost;' and Paul declared to the elders of Ephesus, that 'the Holy Ghost had made them overseers (presbyter-bishops) over the flock:' ordination of course confers a *spiritual* gift. Aaron and the levitical priesthood were separated to their office by anointing, which implied an act or concurrence of the Spirit. But does this receiving of the Holy Ghost, for designation to the sacred office, include, as inherent, *moral* graces? Let the conduct of the sons of Eli, and that of numerous priests while our Lord was on the earth, answer for the line of Aaron. Let the conduct of Judas, who was long a 'devil,' though a Christian minister, that of the early false teachers, and, alas, the experience of every age answer for the apostolic line. All these bad men received absolutely from the Holy Spirit, and absolutely possessed the gift of the ministerial office, but they rejected his converting or moral influences. (John xx. 22. Acts xx. 28. Ex. xl. 13, 15. 1 Sam. ii. 12. John vi. 70. 2 Cor. xi. 13, 15.) As Mr. Baxter well remarks, 'All that are ordained to the sacred ministry are relatively holy, as devoted and separated to that office: and the well qualified are also really holy.'* In the ministry, therefore, we have a conspicuous and perpetual case, proving incontestably that the Spirit confers on men certain *gifts that are not moral* in their inherent effect.

Now, baptismal regeneration is, in our opinion, one of *these* operations of the Holy Ghost, *spiritual but not moral;* and on this position is grounded the whole view of the subject of regeneration now submitted. Though none can develope the operation of divine influence upon the human soul, yet it will be allowed that an intelligent being is *sensible* of moral impressions when they are made: 'A correct disposition,' says Bishop White on this subject, 'is a matter of sensibility, which cannot be unknown to the person of whom it is descriptive.'† There *is* a sensibility to holy impressions when the Spirit effects progressively our moral regeneration; but *no* such sensibility is known to be felt when the Spirit effects our baptismal regeneration. This distinction, their affecting or not affecting our sensibility or consciousness, is no mean argument for their being *different* operations of the Holy Ghost.

Let the reader then be cautioned, expressly, against connecting the popular idea of regeneration with that word as applied, in this essay, to baptism. No moral or converting influences of the Spirit, no deposite, or seed, or leaven, intended to become active and result in such influences, or of the same sanctifying nature with them, are here meant in that use of the word; but only the ratifying, ascribed to the Holy Ghost, of our separation from the world to the visible Church, and of the grant to us of its privileges. All practical, converting, new creating influences of the Spirit, and all their elements, we include in the change called moral regeneration.

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* Baptism is the seal of the covenant of pardon through Christ; it is not in itself pardon or remission of sins, for the covenant requires repentance and faith, or the change of character, as conditions. Neither the covenant nor its seal, therefore, positively avail, till the conditions are fulfilled. When both the above changes exist in any person, he is in a state of pardon—which, however, requires to be persevered in, and to be perfected.

Exception may perhaps be taken to the words *state* and *character*, as used to distinguish these two changes, viz. that there is change of *outward* character in baptism, and of *inward* state in the recovery from sin, and that they are thus convertible terms. But we request that critical scruples may be dispensed with, as is done frequently in theological and other nomenclature, and these expressions be allowed as arbitrary designations of the two changes to which we apply the name regeneration.

† See Article xxvii. Bishop Taylor, in his Sermons, (vol. ii. p. 25,) says 'Baptism is but a prayer, and the holy sacrament of the Lord's supper is but a prayer,' &c. This is rhetorical language. The ordinances are more than prayer, as the outward act of devotion is more than the essence of devotion, which is only in the heart. Each of these outward acts receives a greater blessing, when combined with inward devotion, than inward devotion has alone. The "increase" of [moral] grace in baptism obviously is not the *beginning* of the spiritual life, which is by some theologians ascribed to that ordinance. And the "virtue" of baptism as a "prayer," or through the prayers connected with it, is no more infallible, it may be presumed, than the "virtue" of other acts of devotion.

‡ See Pearson on the Creed, fol. edit. p. 140.

§ See Titus iii. 5. In Matthew xix. 28, the only other passage in which the word occurs, there is no clear reference to either change: 'in the regeneration' may there mean 'in the resurrection:' it may also mean, 'in the visible Church regenerated by the Christian dispensation;' and this latter interpretation gives the word a connexion with baptism.

* Baxter's Pract. Works, fol. vol. i. p. 712.

† Bishop White's Comparison, vol. ii. p. 295.

(*To be continued.*)

ON THE PERSONALITY OF THE HOLY SPIRIT.

1. Our first proof is that personal *properties*, *acts*, and *offices* are ascribed to the Holy Spirit in the same way as they are ascribed to the Father and the Son.

Personal properties or *attributes* are ascribed to the Holy Spirit—thus

Intelligence and omniscience are ascribed to him. 1 Cor. ii. 10, 11. "God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea the deep things of God; for what man knoweth the things of a man save the spirit of man which is in him? even so the things of God knoweth no man but the Spirit of God." In this passage the Spirit is spoken of in such terms as would seem to render it impossible to deny his personality. To reveal to another is the act, not of a quality or attribute, but of a person—and the Spirit of God is the person of the Godhead who both *knows* the deep things of God and *reveals* them to us.

The possession of a *will* is a personal property, and this is ascribed to the Holy Spirit. 1 Cor. xii. 4, 6, 11. "Now there are diversities of gifts but the same Spirit—and there are diversities of operations, but it is the same God which worketh all in all. All these worketh that one and the self-same Spirit, dividing to every man severally as he *will.*"

Power is a personal property, and this too, is ascribed to the Holy Spirit. Rom. xv. 13. "That ye may abound in hope through the *power* of the Holy Ghost." So too v. 19: "Through mighty signs and wonders by *the power* of the Spirit of God.

Personal acts are also ascribed to the Holy Spirit.

To teach, to reveal, to testify, to command, to forbid, to regenerate, to comfort, to dwell in, to aid in prayer, to appoint to offices in the Church, and to work miracles, are surely not the acts of a quality but of a person, of an intelligent being who possesses knowledge and power sufficient to perform these acts, yet all of them are ascribed to the Holy Spirit.

He *teaches.* Luke xii. 12. "The Holy Ghost shall teach you in the same hour what ye ought to say."

He *reveals* the divine will. Luke ii. 26. "And it was revealed unto him by the Holy Ghost," and He *testifies.* Acts xx. 23. "Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me." See too Rom. viii. 16.

He *commands.* Acts xiii. 2. "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them."

He *forbids.* Acts xvi. 6. "And were forbidden of the Holy Ghost to preach the word in Asia."

He *regenerates.* See John iii. 5-8. Titus iii. 5. Comforts. Acts ix. 31. Dwells in. 1 Cor. iii. 16, and vi. 19. Aids in prayer. Rom. viii. 26. Appoints to offices in the Church. Acts xiii. 2-4, and xx. 28. Works miracles. Rom. xv. 19, and Acts ii. 4. He is said to be grieved. Eph. iv. 30. To be rebelled against and vexed. Isa. lxiii. 10.

The personal character of the Comforter is ascribed to him. John xiv. 10. "I will pray the Father and he will give you another Comforter, that he may abide with you for ever, even the Spirit of truth."

Personal pronouns are used in speaking of the Holy Spirit in such a way as can be accounted for on no other supposition than that he is a person. "The Comforter which is the Holy Ghost, whom the Father will send in my name, *he* shall teach you all things." John xiv. 26. "The Holy Ghost said, Separate *me* Barnabas and Saul." Acts xiii. 2.

When personal properties, acts, offices, and pronouns are thus applied to the Holy Spirit, the conclusion seems to be irresistible that he is a person. In most of the passages quoted the notion of a personification would render the passage an absurdity, and beside, these passages are found, not in poetical or highly wrought oratorical parts of the Scriptures, but in the plain unadorned narrative parts.

2. The Holy Spirit is spoken of in distinction from and opposition to evil spirits. Thus, 1 Sam. xvi. 14. "The Spirit of the Lord departed from Saul and an evil spirit from the Lord troubled him." If the evil spirit here spoken of is a person, and not an influence or operation, then certainly the Spirit of the Lord who departed from Saul is a person too. It will not be said, we presume, that the "evil spirit" means evil influences put forth by the Lord—and if this is not the meaning of the words evil spirit, neither can good influences be all that is meant by the words "the Spirit of the Lord."

The personal appearances which are ascribed to the Holy Spirit prove his personality. We are told that "Jesus when he was baptized went up straightway out of the water, and lo the heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighting upon him." Matt. iii. 16. When on the day of Pentecost too, the disciples were together, "There came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting, and there appeared unto them cloven tongues like as of fire." Acts ii. 3-4. That an attribute of God should be thus represented as descending under visible forms appears to us incredible.

4. The form of baptism proves the distinct personality of the Holy Spirit. "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. xxviii. 19. That the Father and the Son are persons cannot be denied, and no good reason can be rendered why the Holy Ghost is not a person: nay it appears nothing less than an absurdity to suppose that we are baptized in the name of a quality or of an influence. Semler himself, as quoted by John Pye Smith, in his work on "the Scripture Testimony to the Messiah," (book 4, ch. 1,) uses this language. "It is certain that the expression *to be baptised into any one, or into the name of any one*, always refers to a personal existence; therefore since all Christians, after having been taught the doctrine delivered by Christ concerning God the Father, himself as the Messiah, and the Holy Spirit are commanded by Christ to be baptized unto the Father, Son and Holy Spirit; it follows, if we submit to the authority of Scripture, that the Father, Son and Holy Spirit are persons, or agents numerically distinct."

5. We argue finally, that the Holy Spirit is a person from the form of the apostolic benediction. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all." 2 Cor. xiii. 14. Here blessings are implored from the three distinct and coequal persons of the Godhead, and a participation in the graces of the Spirit, which are bestowed on all the saints, is desired for the believers at Corinth as well as a participation in the grace of Christ, and the love of the Father.—*Christian Intelligencer.*

MISCELLANY.

From the Christian Intelligencer.

MARTIN LUTHER.

The gigantic powers of Luther, his magnanimity in seasons of danger, his disinterestedness, his almost intuitive discernment in difficult circumstances, his decision and promptness in the execution of his designs, his undaunted boldness both in speaking and writing, his consummate prudence in the conduct of practical concerns, all place him in the highest order of uninspired teachers.—And when we consider that these various endowments were united in him with extreme tenderness of conscience, trembling humility before God, profound submission to the authority of Scripture, a clear perception and avowal of all the great doctrines of the Gospel, and a most judicious abstinence, speaking generally, from subordinate and less vital controversies, we cannot cease from admiring the grace of God apparent in him. In the following extracts, let our readers observe, first characteristic intrepidity on great occasions, when even his warmest friends began to shrink from the unequal conflict.

In his conference with Vergerio the popish agent, what ease, and yet dignity, what skill and courage are apparent; not without some traits of that natural humor which sometimes we know betrayed him into imprudencies of expression.

"Vergerio came to Wittemberg on the evening of November 6, 1535, with a splendid retinue, and was conducted to the castle with all due honor by the provincial governor.—The next morning Luther sent for his barber at an early hour, and told him he was summoned to attend the nuncio of his holiness the Pope, and he would by no means go in dishabille; for he wished to look young, that his enemies might think he had a long time yet to live. He then put on his best suit and a golden ornament (a present from the elector) about his neck, and remarked, when his attendant expressed some surprise, 'This is the way in which we must deal with these foxes and serpents.' Then getting into a chariot which had been sent for him from the castle, accompanied by Bugenhagius, he said, 'Here go the Pope of Germany and Cardinal Pomeranus!' Being introduced, he conversed with the nuncio, among other things, on the subject of the council. He said, it was not seriously proposed; the Pope did but play with them; and, if it were held, it would busy itself only about trifles, such as tonsures and vestments, and not upon faith, and justification, and bringing Christians to the unity of the spirit and of doctrines: for this would not suit their purpose. He added, that he and his friends felt such assurance of what they believed, as not to need the determination of a council, though others might do it, who groan under the oppression of men who did not themselves know what they believed. 'But,' said he, 'call your council; God willing I will attend it, though I should be burned by it.' Vergerio asked where he would have it held. 'Where you please,' he replied; 'at Mantua, at Padua, at Florence, or any where else.' Vergerio asked, was he willing it should be at Bologna? He inquired to whom that city then belonged; and on being told, 'To the Pope;' 'Gracious Heaven,' he exclaimed, 'has the Pope seized that place too? Well, I will come even thither.' The nuncio, in a courtier-like manner, said something of the Pope's visiting Wittemberg.—'Let him come,' said Luther, 'we shall be glad to see him.' 'But,' said Vergerio, 'would you have him come with an army, or unattended?' 'As he pleases,' replied Luther; 'we shall be ready for him either way.' The nuncio then inquired whether the ministers in Saxony were consecrated. Luther replied, 'Certainly; as the Pope will not consecrate them for us, here sits a bishop' (pointing to Pomeranus) 'whom we have consecrated.'—'Much more conversation,' says the author of the narative, 'passed between them, in which Luther fully explained his views, with the utmost freedom, and even, where the case required, with sharpness of remark.' On taking leave, Vergerio said, 'See that you be ready for the council.' 'I will come,' replied Luther, 'with my life in my hand.'"

Once more, when the lamentable enthusiasm of the Anabaptists at Munster and the fanaticism of the false prophets seemed to threaten the whole Reformation with confusion; when Melancthon, the court of Saxony, the elector and the university were incapable of determining how to act; with what intuition did Luther seize the true bearings of the question, and how quickly did his calm but authoritative decisions restore the infant churches to peace and security!

"Luther's observation upon this 'ill-contrived farce at Munster' was, that it was 'the work of some raw, unpractised devil;' and that they had great reason to be thankful that 'a devil of greater parts and knowledge—one that understood law and divinity,' was not let forth against them. He contended, however, that the way to preserve or reclaim men from such delusions was, to enlighten their minds by the word of God, and not to withhold that word from them, as some would have done."

The surprising influence which the reformer acquired over the minds of his friends may appear less wonderful, and yet the powerful effect of his letter to Myconius when apparently on the point of death, must be allowed to be quite extraordinary—though perhaps not much more so than the holy love to the Saviour, and the ardent desires after heaven which the letter breathes.

"'I beg and implore of the Lord Jesus, who is our life, our health, and our salvation, that he would not permit such an addition to be made to what I suffer, as that I should see you or any of my comrades break through the veil and enter into rest, leaving me here behind in the midst of demons. I pray the Lord to make me sick instead of you, and to suffer me to lay down the tabernacle of an exhausted and useless body, which has done its work.' And again, at the close of his letter; 'Farewell, my dear Frederick; may the Lord never permit me to hear of your taking your passage, while I remain behind; but may you be the survivor. So I ask, and such is my will, and let my will be done. Amen!—I say this because my will is directed to the glory of God, and not to my own pleasure.—Again farewell! we pray for you from our inmost souls, and are greatly afflicted at your illness.' Myconius recovered, and survived Luther, which he attributed to Luther's prayers. He said the effect of Luther's letter was such, that in reading it he seemed to hear the voice of Christ saying, 'Lazarus, come forth!'"

Numerous as these citations on the character of Luther have been, we must add to them one more, in order to present our readers with the closing scene of his life. The account is from an eye-witness, Justus Jonas, first rector of the university at Wittemberg, and afterward superindant at Halle, and was committed to writing within an hour after the death which it records.

"On that day, February 17th, 1546, his friends, perceiving more repose to be desirable for him, persuaded him to keep quiet in his study; which he did, frequently walking up and down, in an undress, but conversing with animation. 'From time to time,' says Justus Jonas, 'he would stop, and looking out at the window, in that attitude (as his custom was) address fervent prayer to God, so that I and Cœlius, who were in the room with him, could not but perceive it: and then he would say, 'I was born and baptized here at Eisleben; what if I should remain or even die here?' Another of his friends, Razeberg, the elector's physician, has preserved one of the prayers, as it would seem, which he thus offered while walking up and down his study. It is in the following terms—principally referring to the religious interests of his native country: 'O Lord God, heavenly Father, I call upon thee in the name of thy most dearly beloved Son Jesus Christ, imploring that, according to thy promise, and for the glory of thy name, thou wouldst graciously hear the prayers which I offer up unto thee, beseeching thee that, as thou hast of thy mercy and boundless goodness discovered to me the great apostasy and blindness of the Pope before the day of thy last advent, which is at hand, and is to succeed that diffusion of the light of the Gospel which now dawns upon the world; so thou wouldst graciously preserve the church of my beloved country in the acknowledgment of the truth, and the unwavering confession of thy uncorrupted word without failing, even to the end; that the whole world may know that thou hast sent me for this very purpose. Even so, O most blessed Lord God! Amen and amen!'"

"Before supper he complained of a pain in the chest, to which he was subject.—It was, however, relieved by warm applications. After supper it returned; but he would not have medical aid called in, but about nine o'clock lay down on a couch and fell asleep. He awoke as the clock struck ten, and desired that those about him would retire to rest.—When led into his chamber he said, 'I go to rest with God;' and repeated the words of the Psalm, 'Into thy hands I commend my spirit, &c.:' and, stretching out his hand to bid all good night, he added, 'Pray for the cause of God.' He then went to bed: and about one o'clock he awoke Jonas and another who slept in the same room with him, desired that a fire might be made in his study, and exclaimed, 'O God! how ill I am! I suffer dreadful oppression in my chest: I shall certainly die at Eisleben!' He then removed into his study without requiring assistance, and again repeating, 'Into thy hands I commend my spirit!' he walked backward and forward, and desired to have warm clothes brought him. In the mean time his physicians were sent for, as also Count Albert, who presently came with his Countess. All Luther's friends and his sons were now collected about him: medicines were given him, and he seemed somewhat relieved; and having laid down on a couch he fell into a perspiration. This gave encouragement to some present: but he said, 'It is a cold sweat, the forerunner of death: I shall yield up my spirit.' He then began to pray nearly in these words: 'O eternal and merciful God, my heavenly Father, Father of our Lord Jesus Christ, and God of all consolation! I thank thee that thou hast revealed to me thy Son Jesus Christ; in whom I have believed, whom I have preached, whom I have confessed, whom I love and worship as my dear Saviour and Redeemer, whom the Pope and the multitude of the ungodly do persecute, revile, and blaspheme. I beseech the, my Lord Jesus Christ, receive my soul! O heavenly Father, though I be snatched out of this life, though I must now lay down this body, yet know I assuredly that I shall dwell with thee for ever, and that none can pluck me out of thy hands!' He then thrice again repeated the words 'Into thy hands I commend my spirit! thou hast redeemed me, O Lord God of truth!' Also those words, 'God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life:' and that verse of the sixty-eighth Psalm, 'Our God is the God of whom cometh salvation: God is the Lord by whom we escape death.' He then became silent, and his powers began to fail them: but when several present addressed him, 'Reverend father, you die in the constant confession of Christ and his doctrine, which you have preached?' he distinctly answered, 'Yes,' and spoke no more; but about a quarter of an hour afterward, between two and three o'clock in the morning, 'with his hands clasped together, and without a finger or a feature being disturbed, gently breathed his last."

THE REV. JAMES HERVEY.

When this eminently good man lay on his death-bed, he thus wrote to a friend:

Now I apprehend myself near the close of life, and stand as it were on the brink of the grave, with eternity full in my view, perhaps my dear friend would be willing to know my sentiments in this awful situation. At such a juncture the mind is most unprejudiced, and the judgment not so liable to be dazzled by the glitter of worldly objects.

I have been too fond of reading every thing valuable and elegant that has been penned in our own language, and been peculiarly charmed with the historians, orators, and poets of antiquity: but were I to renew my studies, I would take leave of these accomplished trifles; I would resign the delights of modern wits, amusements, and eloquence, and devote my attention to the Scriptures of truth. I would sit with much greater assiduity at my Divine Master's feet, and desire to know nothing but Jesus Christ and him crucified.

Dr. Stonehouse, who attended Mr. Hervey during his last illness, seeing the great difficulty and pain with which he spoke, and finding by his pulse that the pangs of death were then coming on, desired that he would spare himself. "No," said he, "Doctor, no: you tell me I have but a few minutes to live; O! let me spend them in adoring our great Redeemer. Though my flesh and my heart fail me, yet God is the strength of my heart, and my portion for ever." He then expatiated, in the most striking manner, on these words of Paul. "All things are yours, life and death; things present, and things to come; all are yours; and ye are Christ's, and Christ is God's." "Here," said he, "is the treasure of a Christian, and a noble treasure it is. Death is reckoned in this inventory: how thankful am I for it, as it is the passage through which I get to the Lord and Giver of eternal life! and as it frees me from all the misery you see me now endure, and which I am willing to endure as long as God thinks fit; for I know he will by and by, in his good time, dismiss me from the body. These light afflictions are but for a moment, and then comes an eternal weight of glory. O welcome, welcome death! thou mayest well be reckoned among the treasures of the Christian! To live is Christ, but to die is gain.

COMMUNICATIONS.

For the Churchman.

DOMESTIC & FOREIGN MISSIONARY SOCIETY.

The period is nearly arrived when the Directors of our General Missionary Society, will assemble to consult for the interest of its important concerns; and as they come together once only in a year, I may be excused for drawing the attention of the Church to the great objects connected with their deliberations, and the immense advantages that may be expected from a judicious direction of them.

I am of opinion, that next to the General Theological Seminary, the General Missionary Society is the most important object of consideration to the Church; that it has done some service to the cause of religion, and is calculated to do a vast deal more. I am of the number who feel very grateful to the respected individuals who have afforded their gratuitous services in the management of its affairs, and I am sensible of the great trials and difficulties they have had to encounter: perhaps, too, I may be disposed to admit that until very recently, the mode in which its affairs have been conducted, under the known circumstances of its history, has been the best; but I am now much inclined to the opinion that a great change has become necessary, and must be made in order to render it an efficient instrument in the cause of religion and the Church.

It is not my intention at present to discuss the reasons why, in my judgment, this institution is less efficient than it might and ought to be in the advancement of the objects it was established to promote; my wish is rather to become an inquirer, and learn from abler minds the cause; but being a sincere friend of the Society, and having watched its affairs and progress closely, and I think accurately for many years, I will suggest two subjects for inquiry, the right adjustment of which perhaps would presently give a new aspect to its affairs.

1. Whether so large and formal a body as the present Executive Committee, meeting only statedly, rendering their services gratuitously, while deeply engaged with engrossing concerns of their own, aided only by a Secretary of comparative inexperience and influence, poorly remunerated for his services, can conduct the affairs of such an institution as effectively as one more simple and responsible?

2. Whether our Missionary periodical in its character and mode of distribution is calculated to excite a missionary spirit in the Church?

With respect to the first I would draw the attention of the Church to the report of a committee on a part of the subject made to the Directors at their last annual meeting. That committee consisted of some of the ablest and most esteemed members of our communion; they reported against the present system as inefficient, and recommended a change.

As regards the second let your readers compare the numbers of the Record (the Society's paper) issued in the last twelve months, with the Missionary Register of the Church Missionary Society of England; the Missionary Herald, published by that active and prosperous institution the Board of Foreign Missions in this country; and the Missionary Journal of the American Home Missionary Society; and if I be not greatly mistaken he will see abundant room for improvement.

I will not add any thing further at present; my aim is to draw the attention of others to the subject; humbly praying it may have the serious consideration of all who take an interest in the promotion of our holy religion.

Amicus.

For the Churchman.

Mr. Editor,—I have met with an acknowledgment in an unexpected quarter, of the existence and functions of bishops in the second century, to which I beg you will allow me to draw the attention of yourself and your readers.

I have just laid down the January number of the Biblical Repository, which, you are aware, is published within the precincts of the Theological Seminary at Andover. That number contains an article from the pen of "R. Emerson, Professor of Ecclesiastical History" in that seminary, on the "Catechetical School or Theological Seminary at Alexandria, in Egypt."

Now, it seems the historical studies of the learned gentleman brought him acquainted with an old friend of Episcopalians, even Demetrius, Bishop of Alexandria, whom he found executing the office of a bishop precisely according to the views of that office entertained in our Church. Thus, he found him extending a supervision over the Theological Seminary, (page 14,) a. d. 203, appointing Origen to the charge of the seminary, Pantænus and Clement having been driven away by persecution, and holding spiritual authority over the presbyters of that city. In short, he speaks repeatedly of Demetrius, Bishop of Alexandria, precisely as an Episcopalian would speak of him. So far very well; so far the Professor "witnesses a good confession."

But at length it would seem to have occurred to the Professor, that his chair required him to write as a Congregationalist, and not to let concessions so interesting to Episcopalians go from his hands without being neutralized. What, then, is the expedient? Why, Sir, it is this; he says it is to be understood, that the authority exercised by the bishop over the teachers was "in his assumed capacity of bishop over his presbyters." The bishop, he says, acting in that "assumed capacity" excommunicated Origen. That word assumed I desire you to note,—it is his—not mine. The Professor admits the existence at that time of the office or "capacity of bishop;" and accounts for its existence by himself assuming that *it* was assumed. And in order to render back *full* satisfaction to the claims of his chair, which had been so nearly compromised, he adds, "We may well suppose a bishop in those days of increasing arrogance, to have conducted himself with an air of authority toward this school, as toward every thing pertaining to religion." "*May well suppose*"!! "*In those days of increasing arrogance*"!!

You see, Mr. Editor, that this Professor of Ecclesiastical History is brought up by that same dilemma, which has been so troublesome to all, who have looked after the primitive constitution of the Church under an aversion to the finding of it Episcopal. He acknowledges that he finds a bishop exercising authority over presbyters, and over the members and teachers of a theological school in the end of the second century and beginning of the third; and he admits, citing Photius to that effect, that at that very time there were living Christian "disciples of those who had seen the apostles."

But how did the bishop obtain his authority? O, says the Professor, he "*assumed*" it; because "those were days of arrogance;" when ambitious ministers put on "airs of authority." This is too bad! Which of your readers does not know, that those were days of fierce persecution, when no leader, no prominent confessor of the Christian faith could assure himself of carrying a head on his shoulders for twelve hours? Arrogance usually goes with prosperous power; but here is an arrogance that stands up against tortures and imprisonment, and death, and unrighteously claims authority in the Church; and, much more wonderful to be told, completely reconciles to the exercise of that authority all Christians then living throughout the world; and especially Christian teachers and writers; so that all trace of the primitive equality of ministers totally vanished from the Church, and from the thoughts and writings of Christians; and now a Professor of Ecclesiastical History is obliged to establish that equality by "supposition."

These suppositions and assumptions are the most convenient and accommodating of all the instruments of ecclesiastical logic. The public will soon have an opportunity of verifying this in the introductory part of Neander's Church History, which is about to issue from the press, dressed in English, by Professor Torrey. Supposition and speculation; such is nearly the whole amount of what he says on the constitution of the primitive Church.

Cardan.

Vermont.

For the Churchman.

THE CHARACTER OF CHRIST,

An Evidence of the Divine Origin of Christianity.

Christ said, "By their fruits ye shall know them." These furnish a standard by which all men, both Christian and Infidel, will be content to judge, for neither do we gather grapes of thorns, nor figs of thistles. Taking this as the chief law in the argument, let us consider and judge of the character of our Saviour from the effects which it produced. Here, sacred and reverential awe almost compels us to recede, for how shall mortal man sit in judgment of his God, or how can he find out the Almighty to perfection!

Whoever attentively considers the life of our blessed Lord, I think will at first perceive his pure benevolence. The peculiarity of this is that it was not confined to the rich and noble, from whom he might expect applause which would redound to his own glory, but shone brightest when exercised toward the poor. He did not with more eagerness declare to the nobleman, "Go thy way, thy son liveth," than to the poor blind man, "Receive thy sight, thy faith hath saved thee." Nor was he more earnest in performing the cure demanded by a Roman centurion, than in granting the humble request of the sick of the palsy. Our Saviour's love was without alloy, such as the world has never again seen. It was the purest philanthropy that burned in his breast. His whole desire was to go about doing good. He was wholly employed in the work for which his Father had sent him. His benevolence made the *lame* man leap as a hart, and the tongue of the *dumb* sing. By him the eyes of the *blind* were opened, and the ears of the *deaf* unstopped.—Instances of his benevolence are found in every chapter of the Gospels.

Another point in the character of Christ is his meekness. We may observe this through the whole course of his life; from the manger in Bethlehem to the cross on Calvary. When he was reviled he reviled not again; when he suffered he threatened not. Though surrounded by enemies who levelled at him the most bitter taunts, though in the midst of blasphemers, who uttered the most malicious scoffs, still we behold the blessed Jesus calm and undisturbed. He reviled, he threatened not, but when the storm of fury was arising carefully withdrew. In the proof of his meekness we might deduce the fact of his having chosen the poor fishermen of Galilee as his constant companions. Nor at this can the Infidel point with a sneer, for the Saviour's intimacy was sought by the wise and wealthy. This choice was not the offspring of necessity, but the decision of calm deliberation.

Considering the benevolence, meekness and forbearance, together with the sublime precepts of Christ, can we but conclude that he was indeed sent of God. This conviction may be strengthened by a comparison of our Saviour's character with those of the best and most virtuous heathen—Seneca, Socrates, Plato or Zeno. While they had clearer views of moral duty than any other of the heathen, they consented to some crimes. They admitted that the gratification of the most sensual passions was but little sin, and countenanced the destruction of old and infirm parents by their children. If such were their chief persons what was the mass of the population. They were, as St. Paul expresses it, "without natural affection." Past all feeling, given over to lasciviousness, to work all uncleanness with greediness. This being their state, could one who rose in moral character so far above them, have been of their number? How different also was the character of Christ from that of the founders of other religions. While they joined temporal with spiritual things, and were as much concerned for themselves as the God whom they proclaimed, he was doing the work of his Father. The difference between our Saviour and Mahomet is very obvious. It has been beautifully expressed by Bishop Porteus in the following words:—

"Mahomet was violent, impetuous and sanguinary. Christ was meek, gentle, benevolent and merciful."

But wherefore the need of this? Has bold Infidelity, which pulls down and tramples on all things, ever laid to the charge of the Saviour a single crime? No. And for the best possible reason. So far from it, Infidels acknowledge him to have been the purest being who ever trod the earth. They hold him up as the best of human examples. Hear their declarations. "We have in Christ an example of one who was just, honest, upright and sincere, and above all, of a most gracious temper and behavior. His life showed what excellent creatures men would have been under the influence of that Gospel which he preached unto them." Hear the profligate Rousseau. "Is it possible that a book at once so simple and sublime, should be merely the work of a man? Is it possible that sacred personage whose name it records should be himself a man? What sweetness, what purity in his manner! What sublimity in his maxims! What profound wisdom in his discourses!" This is but a short extract from the declarations of this most malicious scoffer, which he closes with the following eloquent sentence:—"If the life and death of Socrates were those of a sage, the life and death of Jesus were those of a God."

Considering then the character of Christ, also taking into the account the state of morals prevalent at his appearance, and the favorable declarations of modern Infidels, to what conclusion can we come, but that the religion which he promulged was of divine origin. How is it possible that the meek and lowly Jesus, "who did no sin, neither was guile found in his mouth," who never spake unadvisedly in his life, could have been an impostor? How is it possible that he whose heart swelled with love toward mankind, "who went about doing good," could be guilty of such vile hypocrisy? How could he ever have been engaged in palming upon the world so wicked an imposture as the Christian religion must be if not true, for then indeed it is "a savor of death unto death." That this should be the case I consider a moral impossibility. That such a person as Christ should be engaged in palming off a false religion, is contrary to reason, and I may say common sense. To all this the active mind of some Infidel may urge, we are only acquainted with the public character of the Saviour. Could we view the private scene it would appear differently. Here the Lord has not left his people destitute. We have indeed but a partial account of his private life. We read of his frequent and earnest prayer. We read that he often went apart by himself, for what? To commune with his Father. We know what were his actions when alone with his disciples, or with his friends at Bethany. That Christ's private life contradicted not his public profession, we have a strong proof from the silence of the traitor Judas, as well as from his confession—"I have sinned in that I have betrayed innocent blood."

March 10. B. L.

For the Churchman.

OUR PASSING OPPORTUNITIES.

Our duties toward ourselves merit attention. To the performance of these we are powerfully incited by self-love, and yet many things that might have been done are left undone, not from inclination, but merely because the *opportunity* for doing them was overlooked or neglected.

As reasonable beings we are endowed with certain noble and exalted qualities of mind for ever capable of improvement. They are given to us by our Creator to cultivate and develope, and if neglected we become culpable. The improvement of the talents committed to our care becomes a duty impossible to evade. The opportunities for so doing occur at almost every step. There is an inextinguishable desire to obtain information implanted in the heart of every one. If properly nourished and directed, its gratification is attended with the happiest consequences. If neglected, it becomes subservient to the baser passions, and is satisfied with idle gossip and slanderous reports. But if the nobler qualities obtain the ascendency, it is nourished by the acquisition of knowledge, and its longings become more ardent in proportion to the exalted nature of that knowledge.

In the present age, the opportunities for acquiring information are too numerous to mention, and yet thousands are content to pass their lives in utter ignorance of all that is useful in improving their situation in society or in expanding their hitherto latent mental powers. Schools, academies, colleges and other institutions of learning exist in abundant profusion; where the ignorant may draw from the fountains of knowledge, and progressively advance in science and literature. None need be excluded, not even those surrounded by most inauspicious circumstances, provided they diligently improve the few passing opportunities afforded them, as the bright examples of Professors Lee and Tholuck, and others of our own time abundantly testify.

The Press, as an instrument for diffusing information, is an engine that moves with one simultaneous impulse, the congregated energies of a wide-extended nation. Its productions are offered to all, rich and poor, and afford the means of obtaining knowledge available at all times and places. Periodical papers and magazines, books, tracts and pamphlets are scattered in wide profusion, and give opportunities for improvement never before equalled. Its peculiar advantages are not, like many others, limited to certain times and favored places, but are open to all who choose to improve them.

Religious instruction is afforded to all who apply through the medium of the Sunday School, an institution peculiar to our own age, the establishment of which forms a new era in the Christian world, and has already given a new impulse to Christian philanthropy.

The Church opens wide her portals to every one hungering and thirsting after righteousness. Her public services—her Liturgy—the reading of the Scriptures—the sermons and exhortations of her ministers—all proclaim the glad tidings of salvation, and offer the means of improvement in things of spiritual import and everlasting welfare. Here we may behold the brightest display of God's beneficent kindness toward a fallen world, in the revelation of those truths, into which angels desire to look—here the weary tempest-tossed soul, harassed on the billows of life's stormy sea, may find the way leading to the haven of everlasting rest.

Conversation is a lively and animating mode of communicating information. It enters so far into our daily avocations, and forms such a necessary part of our being, that we do not realize its importance. Were a person separated from the cheerful society of friends, and confined for a short time to some solitary cell, or even splendid palace, he would soon estimate its value? A beneficent Creator has given this pleasurable mode of communicating ideas to all classes of mankind. Others are limited to those advanced to a certain degree of knowledge, or dwelling under particular circumstances; but this is open to every grade and rank, to every condition and situation. Wherever two or three are met together, this noble gift may be made the channel of improvement. Every person who meets his friend or associate may either communicate or receive information: for the world has never yet seen the anomaly of two persons exactly equal in abilities and acquirements. Is our conversation on every occasion directed to the advancement of the great end of our being? Do we at all times make a due improvement of this talent? These are questions that should charge home on our conscience. Sometimes the most poignant grief arises from ignorance capable of being removed, perhaps by a single word. How often, alas! is this noble faculty engaged on subjects light and frivolous. How often is it prostituted to the service of slander, backbiting and defamation!

While in this state of probation, numberless opportunities offer for developing those qualities of mind, that elevate man and assimilate him with his Maker. Love may be continually exercised toward those bearing the same form, adorned with the same qualities, governed by the same principles, and travelling the same way toward immortality. Or, what is still more godlike, it may, in accordance with the Gospel precept, be called into action toward those who hate and injure us, or wound us with the keen sting of base ingratitude. Mercy, the bright characteristic of our Maker, that originated the wondrous scheme of redemption, will also find objects on which to exercise its tenderest sympathies: so long as we are clothed in the garments of mortality, we shall find abundant opportunities to imitate our Lord in alleviating the miseries of the poor and unfortunate. Patience may also have her perfect work by calmly and serenely bearing the ills attendant on our sojourn here. Charity, called by St. Paul the highest of Christian virtues, may find objects over which to cast her broad mantle, and thus nourish in the mind a quality that will continue to flourish in more radiant colors long after faith shall have been lost in sight, and hope vanished in full fruition. The mind naturally filled with imaginings, dark and unclean, has now an opportunity of acquiring heavenly purity and holiness. Its ardent aspirations after these ennobling qualities may be directed to the Father of Spirits, and seconded by untiring personal exertions, it may become the temple of the Holy Spirit, whose influences are of more real value in promoting our happiness, than has entered into the heart of man to conceive.

J. A.

THE CHURCHMAN.

SATURDAY, MARCH 22, 1834.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATIONS IN THIS CITY.

Sunday next before Easter, 23, Zion Church; First Sunday after Easter, April 6, All Saints' Church; Third Sunday after Easter 20, St. George's Church; Fourth Sunday after Easter, 27, Ascension Church.

Bishop Onderdonk proposes visiting the churches on Long Island, in the months of April and May, as follows:—

Monday, April 28, Hallet's Cove; 29, Newtown; 30, Flushing; Festival of St. Philip and St. James, May 1, Little Neck; 2, Cow Neck; 3, Musquito Cove; Fifth Sunday after Easter, 4, Cold Spring, A. M., Huntington, 4, P. M.; Tuesday, 6, Setauket; Ascension Day, Thursday, 8, Islip; Saturday, 10, Hempstead; Sunday after Ascension, 11, Jamaica.

To Correspondents.—The favor of "Indagator" shall receive attention in our next.

Regeneration.—We commence, in this number, the republication of Bishop H. U. Onderdonk's tract on Regeneration. In so doing we at once avow our partiality for his confessedly ingenious theory. But its ingenuity we regard as its least recommendation. It is the only theory on which the conflicting opinions on this vexed subject may be reconciled. It presents a ground on which men of opposite views may meet, merge their differences and coalesce in one consentient body. We should, however, scorn this feature of the theory, if there were in it the least compromise of truth. But there is not. Were it not that the subject has been one of much controversy, the tract would be open to the objection of giving an elaborate exposition of truths which are almost self-evident. That baptism, or the rite of initiation into the Church, is regeneration, or the being born *into a new state*, is a simple matter of fact. That every descendant of Adam must be morally regenerated in order to be saved, must be born again to a new life, the germ or first principle of which he does not possess by nature, but which is imparted by the Spirit of God, is a grand scriptural requirement, impressed on every page of the inspired volume. That these two things are essentially distinct seems equally evident from the nature of the case, from Scripture and experience. That the latter doctrine—that of moral regeneration—is most efficaciously preached, when made to stand out distinct and prominent, would be a fair inference, if it were not an obvious truth. These are a few of our reasons for thinking that theory to be the best which unites the two doctrines without confounding them.

Neither the form nor the time in which this theory was first given to the public, was such as to secure for it an impartial attention. The form was controversial. The time was one in which party feeling was strong, and the theory which should have been satisfactory to both sides, shared the natural fate of mediate projects by pleasing neither. A still more potent obstacle has been an appearance of novelty. But this is merely an appearance. There is nothing new in the theory. It is nothing more than a clear exhibition of truths founded in Scripture and assumed in our Articles and Liturgy. Despite of these obstacles Bishop Onderdonk's theory has made its way. The recent attack upon it in the (London) Christian Remembrancer is proof that it has excited attention and uneasiness among the Ultras in the Established Church. Nor are indications wanting of its beginning to be more worthily appreciated at home.

We ask for it at the present time a candid and impartial perusal. Should our readers discover in it faults which we do not, we have only to say that our columns are at their service, and that an amicable discussion is the best means of eliciting the truth. For the present, we leave the subject, with the further remark, that, at our suggestion, the author has kindly consented to revise the pamphlet for publication in the Churchman, and has furnished brief though valuable additions to the text and the notes.

Liturgy.—There have lately appeared in the Christian Intelligencer several able articles combating various points of the New Divinity. The Dutch Reformed Church is at this moment the soundest of the Calvinistic Churches. Their expositions of doctrine, too systematically Calvinistic for our taste, are yet such as are worthy of the Reformation of Luther. But even the Dutch Reformed are evidently apprehensive of trouble from doctrinal innovations, and to this cause we attribute the articles above referred to. At such a crisis we are glad to see signs of their remembering a sure and steadfast but long-forgotten anchor. The reader will take our meaning by glancing his eye over the subjoined extract. Articles and Confessions may be disregarded and evaded, but a Liturgy scriptural in its matter, and the use of which is rendered imperative, is an effectual safe-guard. A Church with an orthodox Liturgy, free from all corrupting alliance with the State, will be more likely in the common course of things to have its altars deserted, than to be dishonored with a ministry that systematically perverts and denies its doctrines.

We consider such propositions as that below to be testimonies unwilling perhaps, but therefore the more unimpeachable, to the excellence of our Church. Were their prejudices out of the way it would seem as if some other denominations would best gain the end they are aiming at by coming at once into the fold of the Protestant Episcopal Church. By the by *Protestant Episcopal* does not well express the character of our Church. *Protestant* implies that the distinguishing point of our communion is one of opposition to some other body. Such was once the case; but the crisis which caused it has long since passed by, and *Episcopal*, on our theory of a perfectly constituted Church, is superfluous. In a late British periodical we observe the Protestant Episcopal Church in this country designated as the Reformed Catholic Church. Now in the spirit of staunch and uncompromising opposition to Popery in all the multiplicity of its diabolical deformities, we will not yield to the most determined champion of the Reformation. And yet we like this name. It is more expressive of the polity and state of our Church. The Church to which we belong has the stability of Catholicism, while it has cut up by the roots all the enthralling and soul-killing heresies of Rome—we say *heresies*, for the Church of Rome may count more heresies within her pale than without. It is our privilege to retain the best doctrines of the Reformation without any aberration from the ancient and Catholic order: and much as we are exposed to obloquy we have not seldom the satisfaction of witnessing such gratifying evidences of the wisdom of our Church as that to which we now ask attention. The reader, after having read what follows, will naturally inquire, what avails a liturgy, the use of which is discretionary?

From the Christian Intelligencer.

CHURCH FORMS.

Messrs. Editors,—A little while since, when about to officiate for a brother minister of our own beloved Church, I asked the question, "What is your order of exercises?"

"That of the Reformed Dutch Church, as laid down in her Constitution," was the significant reply. I felt grateful for the rebuke. This is as it should be. We are a separate people. We should follow our own established rules. Yet how many churches neglect them? In how few is the Holy Law of the two tables read every Sabbath morning? This is not indeed enjoined positively, but it is nevertheless the custom of the Church. Why should it be neglected? Is once a week too often to read the law in the presence of all the people? Is it too old-fashioned a custom to read those ten precepts which contain all the morality God has enjoined? Then, our primitive and apostolical custom of *saluting the people* with the grace, mercy, and peace, &c. of the Scriptures. How rarely is it observed? Is there any thing offensive to modern ears; any thing too formal, Papistical, or Antinomian in this, that it is so much neglected?

Our beautiful liturgy, in its sacramental offices and ordination forms, how is it cut up, and carved, and mangled, according to the taste or indolence of the officiating minister? Why should these things be? If they are too long, let them be curtailed by authority, not according to the will of every man. For my part, I think he must be self-sufficient indeed, who thinks he can substitute words of his own better than these, or that any part of them are not for the edification of the people?

It was the purpose of the Church, that the apostle's creed be recited over the communion table. How seldom do you hear it? Why is this? Is not every article of that faith confirmed there?

Then the blessing, with which the Church directs in its liturgy the minister to dismiss the congregation—"The Lord bless thee and keep thee," &c. How rarely is it ever employed? Why is this? Is there no meaning in our separate association? Is there no worth in our forms? Must we fling aside every thing peculiar to ourselves, be conformed to other Presbyterian churches, before we can claim liberal views? I cannot understand this. While we remain in our Church, we should conform ourselves to it. It is a poor ambition, for which nobody thanks or respects us, to desire freedom from all of the Dutch Church but the name. He is not a wise man who considers forms of no value. They carry with them *the power of association*, which is immense. Scarcely any thing brought Dr. Scudder so near my heart, as his employment of our own benediction in his letter to the students at New-Brunswick. I felt the association I enjoyed with him as a member of the same spiritual household. Distant as we were, that form of blessing made me feel him near. I am persuaded, nothing could unite the Dutch Church more heartily together, than the strict and uniform observance of *our own peculiarities*. If they are sinful in the estimation of any one, let him leave the Church for another whose rules he can obey. Until they *are* observed, I shall not wonder that our ministers make no account of leaving our churches for others. Let us indeed love the cause of Christ, and the whole household of faith, above all; but while I can embrace all Christians as my brethren, and rejoice at their success, and unite with them in things indifferent or common, it is my firm intention to serve God in *our own Church*, in the use of *our own forms*, and in the support of *our own institutions*. Our Dutch Church-ism should be from principle, not merely in name.

Yours, &c., K. T. U.

From the Presbyterian.

"The British Critic and the Churchman.—The British Critic, in a review of Professor Stuart's work on the Romans, animadverts on the improper rendering of Chap. i. v. 4, which the Professor translates 'and *constituted* the Son of God, &c.' in opposition to the common translation 'and declared to be the Son of God, &c.' A correspondent in the Churchman in referring to this review takes occasion to remark as follows:

'But I find I have anticipated another observation which I was going to make; viz. *the importance for all practical purposes of giving a preference to the standard authors of our own Church, over those who belong to other churches, or to no church.* The opposite discipline of the reviewer and his author are here well illustrated. Neither had reference in his exegesis to any doctrine. Yet the one whose mind is imbued with the spirit of the divines of his own Church, is led unconsciously to a sound criticism which harmonizes, in an unexpected and important point with the doctrines of his Church. The other, whose discipline has been more diversified and extrinsic, has been betrayed, in the same *unconscious* manner, as we are bound in honor to suppose, into collision with an orthodox truth. The same tendency will be still more strongly developed in the case of parish ministers,—men whose business it is not so much to study for the edification of themselves, as preach for the salvation of others. A habitual preference in their theological studies for the divines of their own Church, will serve to consolidate their character, and give consistency to their views on all minor points of opinion and practice. Whereas the more discursive student, though he may occasionally strike out brighter thoughts, will be likely to have his mind distracted and unsteady, and may be betrayed into inconsistencies at times, when he is quite unsuspicious of danger.'

That Professor Stuart was *unconsciously* led into collision with an orthodox truth in this translation is far from being the case. The Professor has frequently and publicly denied the eternal sonship of Christ, and his rendering of this verse is in strict accordance with his previous views. His theory and exegesis we alike condemn, and care not how roughly they may be handled by the British Critic or the Churchman. But we were somewhat amused at the sageness of the inference which the correspondent of the Churchman was induced to draw from Professor Stuart's mistranslation. This inference the reader may see summarily expressed in the passage quoted above, which we have italicised.

This serious advice to all Episcopalians to confine their studies to authors of their own communion, is not in good keeping with the note in the British Critic, attached to the passage quoted by the Churchman's correspondent; which is as follows:

'It may be uncandid in us not to acknowledge, that Bishop Pearson, arguing this subject, says: "Thus was he" (Christ) "*defined or constituted and appointed the Son of God with power by the resurrection from the dead.*"—*Pearson on the Creed*, v. i. p. 173.

Here then we have one of the standard writers of the Episcopal Church teaching the very same doctrine, as far as the translation of the passage in question goes, as Professor Stuart. Of what use then is the caution? The error is just as good when learned from the American Professor, as it is when learned from the British Bishop. This unhappy note, in our opinion, takes away the whole pith of the *seasonable admonition*."

Remarks.—On reading the above we were reminded of an incident which we once witnessed at a public Examination of Columbia College. A pupil in the course of an algebraical process was arrested by an expression which he found it impossible to simplify or avoid. "Eh!" said the Professor gravely, and with a characteristic term of endearment, as if sympathizing in the confusion of his pupil, "here's a difficulty, what shall we do?" Upon this a simple-hearted pedagogue, supposing that the examiner and his subject were alike nonplussed, officiously stepped forward to relieve their mutual embarrassment. The Professor permitted him to resolve the expression, and then very drily thanked him for his services; when with an air of infinite self-importance he walked off the stage, to the no small amusement of all present, who were hardly restrained, by a sense of decorum, from giving vent to their feelings in a hearty laugh.

Had our good brother of the Presbyterian been equally successful with this honest Hibernian, we would not for the world mar the complacency of his triumph. But as, with bad luck and worse skill, he has sadly tangled his thoughts, we must spoil his "amusement" by setting him to unravel the snarl. First, then, as to "the sageness of the inference" he will observe that our correspondent has made no inference. He is not so much of a tyro as to draw a general inference from a single fact. He made a general *observation*, and the particular fact was adduced in illustration. Secondly, the word *unconsciously* was used in complimental allusion to Professor Stuart's known attachment to the Inductive System of Exegesis. In considering the particular text, the Professor was supposed to have shut out all theory from his mind, and thus to have been led to the interpretation *unconscious* of the doctrinal bias which yet, it was supposed, secretly influenced his decision. In a communication the week previous, the same correspondent had had occasion to explain Professor Stuart's views of the Sonship. And lastly, as to the note on Pearson, our correspondent (for we confess we know his mind as well as our own) had his eye on it at the time of writing, but as it was at best an anomaly, a mere exception to a general rule which had not been impeached, he was not called on to notice it.

How the Presbyterian happens at this late hour to pounce upon an article that might a month ago have travelled to Philadelphia, by the way of Andover, and back again, we know not. But we should like to whisper in his ear, that if he wishes to offer a bold and effective front to the missiles of his metaphysical neighbors, he had better take our correspondent's advice—stick to the old divines of his Church, (or still better of ours)—and so keep his orthodoxy unscathed by the Congregationalist, and his wits unquestioned by the Churchman.

INSTRUCTION OF SLAVES.—Bishop Meade, of Virginia, has addressed a pastoral letter to the ministers, members, and friends of the Protestant Episcopal Church, in his diocese, "on the duty of affording religious instruction to those in bondage." The subject is one of the deepest interest; and few men, we believe, are better calculatod to do it justice than Bishop Meade. In an Appendix are published letters from Bishop Ives, Rev. J. R. Walker, of Beaufort, S. C., and from C. C. Pinckney, Esq. Our readers will be gratified by the following extract from the Pastoral Letter:

"When we undertake the work in good earnest ourselves, then can we with clean consciences bid those whom we call intruders from a distance, not to intermeddle with a duty delicate and difficult in the extreme, and which none but ourselves are competent to perform. The truth of this consideration is beginning to be more and more deeply felt throughout all our southern country, and in some parts of it the reformation has commenced. And this leads me to mention the last and most powerful encouragement which calls us to this labor of love. I mean the successful example which has been set us in certain portions of our southern country. In all things man is more influenced by example, than by any other consideration. I trust it may be so in the present instance. The example to which I refer is to be found, where some perhaps would least have expected it, I mean in the farthest South. For the particulars of this, I refer my readers to the Appendix, which I beseech them attentively to examine, and hope they will then go and do likewise. The beginning of this good work (so far at least is it has been carried on in our own Church) is to be traced to the venerable society for propagating Christianity in foreign parts, which was formed in our mother country and mother church, more than a century ago. Some of its teachers and missionaries were sent over to South Carolina and other colonies, to instruct the slaves in the Christian religion. Most faithfully indeed did they perform their duty, and the effects of it are still visible in some of the families whose ancestors were the favored objects of their religious care. The author of this Pastoral Letter was called by a kindred duty to visit the city of Charleston about fifteen years since, and then was struck with the venerable appearance of some very aged servants, who with their children around them occupied certain seats in the aisles of the churches, and were humbly, yet audibly, uniting with their masters and mistresses in the responses of the Liturgy. On inquiry he was told that these were the remaining parts of the labors of that society before the separation of this from the mother country. On further inquiry he found, that as in no part of our southern or even northern country, ministers of the Gospel were more attentive to the religious instruction of the negroes, so, in no place, was there so much intelligence and apparent piety among them. It was gratifying to learn that this too was done with the willing concurrence of their owners, who interposed no obstacles to the benevolent efforts in their behalf. It is yet more gratifying to know that this zeal on the part of the clergy increases, and this silent permission of the owners has, in many instances, become a warm and active principle, and that a goodly number of the best and wealthiest citizens of Carolina and Georgia are taking vigorous measures for the instruction of their servants. I again refer you, my brethren and friends, to the documents in the Appendix, which I consider far the most valuable part of this pamphlet, and on whose account chiefly I have so long delayed this letter. I will only add, that the journals of the Convention of our Church in that State furnish evidence of what I have already stated, viz. of a much greater attention to this duty on the part of our southern brethren, than among ourselves. It is pleasing to perceive that, in the parochial reports, the number of baptisms, burials, confirmations, and additional communicants among the colored people, is as regularly returned as among the whites. In the last journal, the Rev. Dr. Gadsden reports, among the colored people, forty-four baptisms, twelve marriages, twenty-five funerals, one hundred and eighty communicants, seventeen confirmed, one hundred and seventy-four Sunday scholars. The Rev. Mr. Tschudy reports, from a country parish, twenty-two colored adults baptized, and thirty-five colored communicants. The Rev. Mr. Walker, of Beaufort, reports twenty-eight colored adults baptized, nineteen confirmed, and fifty-two communicants. I adduce these as the most encouraging instances of ministerial zeal and success, in order to stimulate myself, and you, my brethren, to greater diligence in this cause. I know not how it may be with you, but as to myself, though I have been for twenty-four years laboring a little in behalf of these our neglected fellow-beings, yet there is nothing which causes such a painful apprehension in my mind, when I think of rendering in the account of my stewardship to the great MASTER of us all as the thought of them. May we all have grace to labor in the future, as not to have such great cause for painful apprehension."

AFTER having stated the decision of the Vice Chancellor, in reference to the Lady Hewley Charities, the Boston Recorder remarks as follows on the endowments at Cambridge:—

"Now let us look at a similar case near at hand.

The founder of the Hollis Professorship of Divinity at Cambridge was a pious Trinitarian. This is proved beyond all doubt by his letter to Dr. Coleman, dated January 17, 1721, extracts from which were published in this paper in February, 1828. His 'Rules, Orders, and Statutes,' for the appropriation of his gift, require that the person chosen from time to time to be the Professor, shall be a man of '*sound or orthodox sentiments*.' The word *orthodox* is obviously added to fix more accurately and indisputably the meaning of the word *sound*. When we consider the current use of these terms in that age, and the character and creed of Hollis himself, there cannot be a shadow of doubt about their meaning here. The phrase signified then just what it does now in common conversation in this community.

And besides,—when Hollis four years after founded a Professorship of Mathematics and Natural Philosophy, he prescribed that the Professor should 'declare himself to be of the Protestant reformed religion, as it is now (1726) professed and practised in the churches in New England, commonly distinguished by the name of Congregational, Presbyterian, or Baptist.' The Professor of Divinity was to be of one of these denominations. The words 'sound or orthodox,' in the statutes of the Divinity Professorship, are obviously meant to indicate the very system of faith and practice more particularly pointed out in those of the Mathematical Professorship. Shall we suppose that Hollis meant to leave the theological and religious character of the former less accurately defined in his statutes than that of the latter?

But again: an additional legacy was some time after incorporated with that of Hollis for the support of the Divinity Professorship, which was given on the condition that the Professor 'shall profess and teach the principles of the Christian religion according to the well-known confession of faith drawn up by the Synod of the Churches of New England.' The testator in giving, and the legatees in accepting this, doubtless supposed themselves to be acting in exact accordance with the plan of the founder of the Professorship.

Once more: these funds are confirmed to the college, by the Constitution of the State, '*according to the true intent and meaning of the donors*.'

The funds of the Hollis Professorship are now devoted to the support of Unitarianism.

On these facts we will only remark, at present, that the proofs of perversion in the case of the Hollis fund, though not more decisive,—both being *perfectly* so,—are far more clear and palpable, than in that of Lady Hewley's charities."

ROMAN CATHOLICS.—We published lately a few brief extracts from Dr. Brownlee's letters. Among them was an account of the Bull "in Cœna Domini," which was asserted to be read in all Roman Catholic churches, on Holy Thursday. The following counter-statement is from the Catholic Telegraph:—

"The Bull 'in Cœna Domini,' which has distempered 'Freeman's' imagination, IS NOT READ IN ROME, NOR IN ANY CATHOLIC CHURCH IN THE WORLD, ON HOLY THURSDAY, NOR ON ANY OTHER DAY OF THE YEAR. As early as 1510, this unauthentic document was declared inadmissible in the Council of Tours in France. In 1773, its publication was suppressed by Pope Clement XIV. Spurious editions of the Bull have issued from the press in Protestant countries, and been palmed upon the unsuspecting, as a faithful transcript of the sentiments of Catholics toward all whose religious education differed from their own; whereas, so far from being required to subscribe, or adopt, not one Catholic in ten thousand ever heard of it. It has long since been consigned to the obscurity that hangs over its origin. May the prejudices it has been made to excite, sleep with it in the dust."

FAST.—The Governor of Massachusetts, in conformity with the ancient usage of the Commonwealth, has appointed Thursday, the 3d day of April next, to be observed as a day of humiliation, fasting, and prayer.

OBITUARY.—We have to record the melancholy intelligence of the demise of the Rev. JAMES MONTGOMERY, D. D., late Rector of St. Stephen's Church, Philadelphia. He expired at Philadelphia on the morning of the 17th instant. We are deterred from saying more at present by the promise of an obituary notice from a more competent hand. Such a notice, we hope, will appear in our next.

[Communicated.]

WE mention, as an interesting fact, illustrative of the growing reputation of our General Theological Seminary, that a candidate for orders in the British Diocese of Nova Scotia, has, by the advice of his Bishop, repaired to this city for the purpose of enjoying the benefit of that Institution, and entered the Junior Class.

INTELLIGENCE.

ORDINATION.—At St. Peter's Church, Plymouth, Conn., Feb. 20th, the Rev. Lucius M. Purdy, of Sharon, was admitted to the holy Order of Priests, by the Right Rev. Dr. Brownell, Bishop of the Diocese. Morning Prayer was read by the Rev. Mr. Hull, of Danbury, and the Lessons by the Rev. Mr. Holcomb, of Watertown; Sermon by the Bishop; and the Candidate was presented by the Rev. Dr. Burham. There were also present the Rev. Messrs. Keeler, Morgan, Tomlinson, Scott, Eastman, Hopson, and Dowdney.—*Com.*

INSTITUTION.—On Thursday, the 27th of February, the Rev. Richard C. Shimeall was instituted into the rectorship of St. John's Church, Canandaigua. Morning Prayer was read by the Rev. Jesse Pound; and an admirably appropriate sermon from, "Let us not be weary in well doing, for in due time we shall reap if we faint not," was preached by the Rev. Nathaniel F. Bruce, of Geneva, who also instituted the new incumbent, by the appointment of the Bishop of the Diocese.—*(Auburn) Gospel Messenger.*

CONSECRATION.—On Wednesday, March 5, the new and beautiful edifice, belonging to St. Michael's Church, Bristol, was consecrated to the service of GOD. Sermon by the Bishop of the Diocese. In the evening of the same day, a clerical convocation was held, and a discourse delivered by Rev. Mr. Clarke.—*Rhode-Island Evangelist.*

CONFIRMATION.—On the Fifth Sunday in Lent, March 16th, the Bishop of this Diocese confirmed 67 persons in St. Thomas' Church, in this city.

CLERICAL CHANGE.—The Rev. Mr. Paige, late of Boston, has accepted a call to the rectorship of St. Michael's Church, Geneseo, and has entered upon the discharge of his duties.—*(Auburn) Gospel Messenger.*

Missionary.—The quarterly meeting of the "Church Missionary Association of Litchfield Co. and Vicinity," was held at Plymouth, Conn., Feb. 20th. Sermon by the Rev. Mr. Purdy, of Sharon. In the evening addresses were made by the Bishop and several of the clergy. The next meeting will be held in St. Paul's Church, Sharon, on the third Wednesday of May ensuing.—*Com.*

The Green Bay Intelligencer contains an acknowledgment by the Rev. Richard F. Cadle of $26 25, contributed by several individuals "in order to the reduction of the tax of the Green Bay Mission."

WE are gratified to learn that the new church at Fishkill Landing, under the charge of the Rev. R. B. Van Kleeck, is now open for public worship, and that its prospects are very encouraging.

Diocesan Convention.—The 46th Annual Convention of the Protestant Episcopal Church in the Diocese of South-Carolina, met on the 5th ult. There were present, the Bishop, 23 Priests, 3 Deacons and 19 Lay-delegates from 13 parishes. Two new Churches were admitted into union with the Convention, viz. St. Peter's Church, Charleston, and Trinity Church, Society Hill. The Rev. Mr. Gadsden, Rector of St. Paul's parish, preached at the opening of the Convention, and the Rev. Mr. Walker, Rector of St. Helena parish, Beaufort, on the following day.

The following appointments were made: the *Standing Committee* for the ensuing year are,—the Rev. Dr. Gadsden, the Rev. Mr. Gervais, the Rev. Dr. Dalcho, the Rev. Allston Gibbes, the Rev. Mr. Hanckel, Mr. David Alexander, Mr. Thomas Lowndes, Mr. James Jervey, Major Wragg, and Mr. Joshua W. Toomer. *Delegates to the General Convention*; the Rev. Dr. Gadsden, the Rev. Mr. Thomas, the Rev. Mr. Taylor, the Rev. Mr. Hanckel, Mr. William Heyward, Mr. Thomas Lowndes, Mr. John Potter, and Major Wragg. The Bishop's Address will be found in our present number. Committees were appointed "to take into consideration the subject of the religious instruction of our slave population;" and "the subject of the Bishop's Permanent and Common Fund;" and to report to the next Convention.

The Committee on the Theological Seminary, in their report state that $484 had been contributed from this Diocese during the year to its annual income, and offered the following resolutions, which were unanimously adopted:

1. That the communicants in our Diocese, who have not yet contributed to meet the deficiency in the annual income of the Seminary, be requested to transmit such amount as they can spare to the Chairman of this Committee, (the Rev. Dr. Gadsden,) to be by him forwarded to the Treasurer of the Seminary.

2. That the Bishop Bowen Scholarship be recommended to the patronage of the members of our Church in this Diocese, so that the requisite amount to render it available may be obtained as soon as possible.

3. That we contemplate with devout gratitude and gladness, the circumstances under which our Theological Seminary has been planted, and has grown, and its present condition and prospects; and as we regard its success as the fruit of prayer and faith, and honest and persevering effort, so we commend it to the constant prayers, and vigilance, and affections, and services of the whole Church.

The Resolutions submitted by the last General Convention to the several Diocesan Conventions, were taken up, and the 1st and 3d were unanimously concurred in: the 2d Resolution was not acted upon. The first and third are as follows:

1. Resolved, the House of Clerical and Lay-Deputies concurring, that it be made known to the several Diocesan Conventions, that it is hereby proposed for adoption at the next General Convention, to insert the following Rubric after the "Prayer to be used at the meetings of Convention:" "During the period of the session of any General or Diocesan Convention, the above Prayer may be used by all congregations of this Church, or of the Diocese concerned; the clause '*here* assembled in thy name and presence,' being changed to '*now* assembled in thy name and presence;' and the clause 'govern *us* in *our* present work' to 'govern *them* in *their* present work.'"

Resolved, the House of Clerical and Lay-Deputies concurring, that it be made known to the several Diocesan Conventions, that it is hereby proposed for adoption at the next General Convention, to insert the said Prayer and Rubric at the end of the "Prayers upon several occasions, to be used before the two final prayers of morning and evening service." (See Journal of the General Convention, 1832, pp. 92 and 57.)

3. Resolved, the House of Clerical and Lay-Deputies concurring, that it be made known to the Conventions of the several Dioceses, that it is hereby proposed to alter the last Rubric before the Communion Service, by substituting the word "*right*," for the word "*north*." (See Journal of General Convention, 1832, pp. 93 and 94.)

The next stated meeting of the Convention of this Diocese will be held on the Wednesday next preceding Ash-Wednesday, in 1835.—*Gospel Messenger.*

Bristol College.—We have great pleasure in stating that a charter has been granted to this institution by the Legislature of Pennsylvania, which invests it with all the privileges of a college, including of course the power to confer degrees. This auspicious event will, we trust, increase the interest which it has excited, and tend to place it upon a firm and extended basis.—*Episc. Rec.*

The Protestant Episcopal Society have laid the foundation of a building for their excellent Theological Library, and other religious purposes, in Chalmers-street, a few doors east of this office, and nearly opposite the Depository. It will, when finished, be quite an ornament to this part of the city.—*Charleston Observer.*

The Church and the Dissenters.—A paragraph professing to give a comparative view of the religious exertions of the Church of England and those of Dissenters, for the year 1828–9, has appeared in some of the radical papers, in which the total incomes of the London Missionary, the Wesleyan Missionary, the Particular Baptist, and the General Baptist Societies for that year are set down at 90,010*l.*; and the incomes of the Society for Propagating the Gospel, the Society for Promoting Christian Knowledge, and the Church Missionary Society, at 67,528*l.* A Correspondent of the Lincolnshire Chronicle thus exposes the falsehood of this statement:—

Church of England.			
The real annual income (extracted from the printed reports) of the Society for Promoting Christian Knowledge, in 1829, was, - - - - - - -	73,301	11	7
Ditto of the Society for Propagating the Gospel, in 1828, - - - - -	27,237	4	10
Church Missionary Society, as admitted in the Radical paragraph alluded to,	52,080	19	1
	152,619	15	6
Protestant Dissenters.			
Wesleyan Missionary Society, - - -	41,846	12	10
London Missionary Society, - - -	37,207	0	6
Particular Baptist Society, - - -	9,305	10	2
General Baptist Society, - - -	1,651	1	6
	£90,010	5	0

Giving a total for *three* societies belonging to the Church of England, two-thirds larger than that for *four* societies supported by Dissenters. The Society for the Propagation of the Gospel has usually a parliamentary grant of 15,000*l.*; but the Society for Promoting Christian Knowledge is entirely supported by subscriptions, benefactions, and bequests.—*Barbadian.*

Durham University.—With a liberality unprecedented, certainly in modern times, the Dean and Chapter have voluntarily given up property, amounting to 94,000*l.*, to found the University; to the support of which the Bishop of Durham subscribes 1000*l.* per annum—his Lordship having already made two donations of 1000*l.* each toward the building fund, beside giving a dwelling-house, which he purchased, for the residence of one of the professors.

Popish Intolerance.—We are permitted to state on the authority of private letters from Baltimore, that Samuel B. Smith, late a Roman Catholic Priest, had engaged to preach in the Third Presbyterian Church of that city last week; but an intimation of this soon reaching the Mother Church, a horde of ruffians surrounded the church, and loudly threatened to pull down the building, and lay violent hands upon Mr. Smith. The services were of course suspended, and Mr. Smith escaped unhurt by a back window of the church. Another engagement in the Fourth Presbyterian Church was suspended in consequence of the same threatened violence. This information we have reason to think is substantially correct, and if it be, it sufficiently indicates the spirit of Popery, which is and must be the same in all ages and in all lands, a spirit of bloody persecution. Give to Popery the power, and "the glorious and blessed Inquisition" as the Vicar-general of New England styles it, will be revived in America, and Protestants will again grace its annual *Auto da Fe*. The late Lectures on Popery in this city were occasionally interrupted by Papists, but no outrage was committed, and the simple reason of this forbearance, is, that here they have not the predominance. In Baltimore it is otherwise; there the *man of sin* has his seat, and may, from the number of his followers, venture upon bolder measures with non-submissive Protestants. The triumph of Popery in this country, and the destruction of liberty of conscience will be simultaneous. Let Protestants take heed. When the unlimited power of the Priests over their benighted followers is taken into view, it is incredible that an outrage like that said to have occured in Baltimore, could have taken place without a preconcert, which must implicate the Romish priesthood.—*Presbyterian.*

Catholicism.—A map has been published by the Reformation Society, exhibiting the situation of Roman Catholic chapels, colleges, and seminaries, in the several counties of England, Scotland, and Wales, and also the present stations of the Reformation Society, up to January, 1833. From this it appears that the total number of Catholic chapels in England and Wales in 1833, was 423, and in Scotland 74, being an increase in England and Wales since 1824 of 65, and in Scotland since 1829, of 23 Roman Catholic places of worship. The counties in England possessing the greatest number of Catholic chapels are: Lancashire 87, Yorkshire 52, Staffordshire 25, Northumberland and Middlesex each 19, Warwickshire and Durham each 14, Hampshire 12, and Lincolnshire 11. There is no Catholic chapel in the counties of Rutland and Huntingdon. In Wales, Catholicism seems to have made but little progress—six, out of the eleven counties into which it is divided, not having a Catholic chapel in them, and there being only eight chapels in the entire principality. Invernesshire and Banffshire appear to be the most Catholic counties in Scotland, there being seventeen chapels in the former, and twelve in the latter county. The Reformation Society has been enabled to establish only forty-six stations throughout the whole of England, Wales, and Scotland, to counteract the rapid strides which Popery seems to be making.—*Boston Transcript.*

FOURTH REPORT OF THE LEOPOLD FOUNDATION.

[Extracts.]

(Continued from page 623.)

THE greatest part of the District of Columbia (in which Washington is situated, the capital of the United States) belongs to the State of Maryland, [?] and constitutes the most considerable part of the Diocese of Baltimore. Washington has a population of 18,827, Georgetown, 8441, and Alexandria, 8263. These three towns are in the District of Columbia, which contains, on a surface of ten miles square, 10,000 Catholics.

In Washington are two churches, one of which is new; the other was built at the first settlement of the town. This last is in the centre of the city, and has again become too small for the increasing population. It is beside very poorly built, and having been enlarged from time to time, is a mere patch-work, ill-suited to the capital of the United States, still less becoming the majesty of GOD's house in a city where many public buildings and even private houses are distinguished by taste and beauty. I have often wished that a suitable building were erected in this most important city of the Union; but the means have always been wanting, and the attempt to make a subscription for this purpose failed on account of numerous claims for aid in other quarters. However, I keep this project in view. Daily experience convinces me of what great advantage our noble cathedral at Baltimore is in this respect to religion, what reverence it begets not only among the Protestants of Baltimore, who go there in crowds, but also among strangers who never leave the city without visiting it. Many a conversion is the result of this approach; and there can be no doubt that similar consequences might be expected at Washington, if we had a fine church there.

The parish church at Georgetown is much too small for the congregation, which is constantly increasing, but there is a second neat church belonging to the cloister of Mary, and built mostly at the cost of the late abbot, Mr. Clariviere, who was then over this church, and rightly regarded as one of its principal benefactors.

I must be careful of taking up too much of your time, but we may say here as is said of acts of the divine goodness, "Though twice told they please." I would here observe, that the Catholic colleges, churches, school-houses, &c. increase almost yearly in different parts of my diocese. The Carmelite congregation, mentioned above, consisting of 26 sisters, occupy a house, which they have built in Baltimore, and have opened, with the consent of the pope, a school, which is numerously attended, and in which, no doubt before the end of this year, there will be as many scholars as they can instruct. I cannot omit mentioning, that in this school, as in all the Catholic institutions for education, a large proportion of the children are Protestants, a circumstance which contributes not a little to the spread of our holy doctrine and the removal of prejudices.

If most of the counties of Maryland are highly favored in respect to religion, this, alas! is not the case with the State of Virginia, which is also under our jurisdiction. This State, so famous for her orators, heroes, and statesmen, has furnished four of the seven presidents of the United States, viz. Washington, Jefferson, Madison, Monroe. According to the census of 1830, the population was 1,211,272; viz. 694,445 whites, 460,714 slaves, 47,103 free negroes. What an extraordinary harvest might not be expected of conversions to the true faith! But where are the laborers? Ah, how few is their number. Only 4 priests to be found among all these 1,211,272 souls, two at Norfolk, one in Richmond, and one at Martinsburgh, and yet it is impossible to send more!

I sent to Richmond a zealous missionary, a native of America. He travelled through the whole of Virginia. The Protestants flocked on all sides to hear him, they offered him their churches, court-houses, and other public buildings, to preach in, which, however, is not at all surprising, for the people are divided into numerous sects, and know not what faith to embrace. In consequence of being spoiled by bad instruction, they will judge every thing themselves; they, therefore, hear eagerly every new comer, and having no permanent teacher among them, the result is, that they retain no impression of the contradictory doctrines which are preached to them; and rich and poor, drawn away by the pleasures of sense, become Atheists, Deists, &c.

May the LORD, in his infinite compassion, have pity on this oldest colony of N. America, for Virginia was the first colony, and was founded by Englishmen, in 1607. We hope soon to experience this proof of divine favor; for one of the principal hinderances in the way of the introduction of the Catholic religion into Virginia, is now removed. Before the American Revolution, when Virginia was under the dominion of England, every Catholic priest was exposed to the punishment of death, who should venture into this province. This barbarous law is now abolished. The Catholics enjoy there, according to the new constitution, the same rights and privileges as Protestants; they are members of the legislature, judges, lawyers, &c. The Governor of this State, though a Protestant, sends his son to a Catholic college! and nothing prevents the spread of the holy faith, but the want of priests and means to support them for a few years. What deep pain it causes us, not to be able to send a missionary into a State, which in extent is equal to the whole of Great Britain! There is no doubt that if we had the necessary laborers in the vineyard of the LORD, and the means for their support, wonderful conversions would be effected in this wide and uncultivated land.

Desirable and promising as is the conversion of the Indians, that of the negroes of Virginia is not less so, and they exceed in number all the Indians from the mouth of the St. Lawrence to Columbia River, and from the Atlantic to the Pacific Ocean. It should be added that the conversion of the negroes of Virginia is less difficult, and, as experience teaches, the effects would be more extensive and lasting.

I will trouble you no further with the mention of my hopes respecting this part of my diocese. What I have said will suffice to convince you of our need of divine assistance, and of the support of our brethren across the water, in order to accomplish the objects of our high calling. Accept the wishes I cordially offer for the prosperity of your institution, whose blessed operations reach us on this side of the Atlantic, and to all the members of this society which aims to promote the glory of JESUS' name.

JACOB WHITFIELD, M. P.
Archbishop of Baltimore.

SUMMARY.

Case of Conscience.—An expression of our opinion is requested on the following case: A pious Methodist girl, hired in the family of a Swedenborgian, was required to attend at morning and evening prayers; with this requisition she complied, until she found that she could not conscientiously unite in the sentiments embraced in the prayers, when she refused any longer to attend, and was dismissed from her place. In her refusal she had been encouraged by a friend, and the Swedenborgian considered himself aggrieved by the interference of her adviser, and they now mutually request our opinion of the case. As such occurrences are not unfrequent in populous cities we have thought it might not be amiss to suggest the following considerations:

1. The relation of a hired servant to an employer does not invest the employer with authority to exact from the servant compliance with any particular forms of religion.

2. If a hired servant be a professor of religion, and is providentially placed in a family of a different denomination of Christians, the servant may without any violation of Christian principle attend the devotions of the family, if these devotions do not involve the denial of any fundamental doctrine of the Gospel. Thus we conceive pious Methodists, Baptists, Episcopalians, and Presbyterians may devotionally unite in prayer to GOD, however they may differ on many points.

3. The case however is essentially changed, when a servant belonging to either of the foregoing denominations is placed in a family which denies the true, scriptural doctrine of the Trinity, as do Socinians and Swedenborgians, or the doctrine of the exclusive mediatorial character of CHRIST, as do Roman Catholics. No religious devotions can be acceptable where the triune GOD is not recognised, or where the Virgin Mary or canonized saints are regarded as advocates and mediators. In such cases a refusal to engage in the forms of devotion, is conscientious and proper, and a compliance would be in effect to "bid them God-speed." In a matter so seriously affecting the conscience and faith of the individual, we think the Swedenborgian had no just ground of complaint.—*Presbyterian.*

Single-pen Warner.—Dr. Warner was in the shop of an eminent Stationer in the Strand, when some one came in and purchased a hundred quills, for which he paid six shillings. When he was gone, the Doctor exclaimed, "O, the luxury of the age! six shillings for a hundred quills! why it never cost me sixpence for quills in my life." "That is very surprising, Doctor," observed the gentleman of the shop, "for your works are very voluminous." "I assure you," said the Doctor, "that I wrote my Ecclesiastical History, two volumes folio, and my Dissertation on the Common Prayer, a large folio, both the first and corrected copies, with one single pen: it was an old one before I began, and it is not worn out now that I have finished." This circumstance was spread about, and the merits of this pen were esteemed so highly, that a celebrated Countess begged the Doctor to make her a present of it; he did so, and her ladyship had a gold case made, with a short history of the pen engraved upon it, and these were placed in her cabinet of curiosities.—*Barbadian.*

Roman London.—In digging the foundation for the new Goldsmith's Hall, the workmen discovered about fifteen feet below the surface, a Roman altar of a curious and beautiful description. On the front is a graceful figure with a bow in the left hand, and the right drawing an arrow from the quiver over the shoulder, and on the side is a greyhound. On the back is the carving of a lyre, which is much mutilated by the tools of the laborer.—*London Paper.*

NOTICE.

THE Board of Managers of the New-York Protestant Episcopal Sunday School Society will meet in the Sunday School Room of St. John's Chapel, on Wednesday next, the 26th instant, at half-past seven o'clock, to receive the Annual Reports of the Superintendents of the Sunday Schools. By order,

BENJAMIN I. HAIGHT, *Sec'ry.*

March 22, 1834.

ARTICLES OF THE EPISCOPAL CHURCH.

THE lower room, in the building corner of Canal and Varick streets, being found to be too small to accommodate the persons who wish to attend the Lectures on the Thirty-nine Articles, a larger room, in the *second story* of the same building, has been obtained. The service will commence hereafter at half-past 7 o'clock.

March, 1834. F. H. CUMING.

MARRIED.

IN Christ Church, Tuscaloosa, Alabama, on the 6th of February, by the Rev. Samuel S. Lewis, the Rev. Caleb S. Ives, of Demopolis, to Miss Catharina D. Morison, of Tuscaloosa.

Also, at the same time and place, by the Rev. Caleb S. Ives, the Rev. Samuel S. Lewis, to Miss Marianne Morison, both of Tuscaloosa.

Calendar.

MARCH.

23.—Sunday before Easter.
24.—Monday before Easter.
25.—Tuesday before Easter, Annunciation.
26.—Wednesday before Easter.
27.—Thursday before Easter.
28.—Good-Friday.
29.—Easter-Even.
30.—Easter-Day.
31.—Monday in Easter-Week.

APRIL.

1.—Tuesday in Easter-Week.
6.—First Sunday after Easter.
13.—Second Sunday after Easter.
20.—Third Sunday after Easter.
25.—St. Mark.
27.—Fourth Sunday after Easter.

ACKNOWLEDGMENTS.

PROTESTANT EPISCOPAL TRACT SOCIETY.

THE Treasurer of the Protestant Episcopal Tract Society gratefully acknowledges the receipt of the following sums, viz.

1834.			
March	17.	From a collection made in St. Luke's Church, New-York, by the Rev. W. R. Whittingham, - - - -	$44 38
"	"	From the congregation of St. Mark's Church, Le Roy, to constitute their Rector, Rev. Kendrick Metcalf, a life member, - - - - - -	10 00
"	"	From the same, the equivalent to be returned in Tracts, - - - -	2 00
"	18.	From a subscriber, - - - -	1 00
			$57 38

THOMAS BROWNING, *Treasurer*,
77 Maiden-lane.

AUXILIARY N. Y. BIBLE AND COM. PRAYER-BOOK SOC.

THE subscriber as Treasurer of the New-York Auxiliary Bible and Common Prayer-book Society, acknowledges the receipt of the following sums:

From the Rev. Mr. Fraser, collection at Olean,	$7 03	
Do. do. do. at Ellicottville,	6 87	
Sunday School, Warsaw, Genesee county,	1 26	
		15 16
Collection in Trinity Church, Fredonia, Chautauque conuty, N. Y., per Rev. Mr. Porter, - -		2 25
Also, a donation to this Society from the Benevolent Association of St. Thomas' Church, New-York, per W. R. Cooke, Esq., Treasurer, - -		75 00
		$92 41

CHARLES H. ROACH, *Treasurer*,
March 20, 1834. No. 4 Cedar street.

GENERAL P. E. SUNDAY SCHOOL UNION.

THE subscriber, as Treasurer of the "General Protestant Episcopal Sunday School Union," gratefully acknowledges the receipt of *seventy five dollars*, by the hands of Wm. R. Cooke, Esq., being a donation from the "St. Thomas' Association for the Promotion of Christianity," which has been passed to the credit of the "*Stereotype Fund*" of the Institution.

FLOYD SMITH,
March 20, 1834. No. 12 Maiden-lane.

CITY MISSION.

THE Treasurer of the New-York Protestant Episcopal City Mission Society, acknowledges the receipt of the following sums:

By William Hinton, the collections at the Church of the Holy Evangelists, in January and first week in February, - - - - - -	$56 85
By the same, from	
N. Couch, annual subscription, - - -	1 50
Joseph Moore, - - - - -	1 00
Mrs. Sarah Moore, - - - -	1 00
James Burger, donation, - - -	1 00
By John Ridley, from	
Richard E. Mount, - - - -	5 00
George D. Post, - - - -	5 00
James H. Sackett, - - - -	5 00
William R. Merrill, - - - -	5 00
By William R. Wadsworth, from	
J. N. Seymour, annual subscription, - -	2 00
By William Stebbins, collections at the Church of the Holy Evangelists, in February, - -	38 39
By A. J. Cotheal, from a Friend of the Society, - - - -	5 00
	$126 75

LEWIS PHILLIPS, *Treasurer*,
No. 54 Wall street.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending March 20th, from the following persons, viz.:—

Thomas H. Wright—Alpheus Geer—Postmaster, Bridgewater—Rev. T. Strong—John Hyde—E. J. Hall—Postmaster, Port Gibson—W. Reynolds, *with remit.*—Postmaster, Sherburne—William Thorne Williams, *with remit.*—Postmaster, Catskill—Rev. R. B. Van Kleeck—Postmaster, Scituate, Mass.—Postmaster, Kent, Conn.—Postmaster, Orange, N. J.—Rev. George McElhinny, *with remit.*—Mrs. Mancius, *with remit.*

Received by the General Protestant Episcopal Sunday School Union.

Oliver Steele, Albany—George, Latimer & Co., Philadelphia—Rev. L. M. Purdy, Sharon, Conn., *with remit.*—Rev. W. Shelton, Buffalo—Rev. R. B. Van Kleeck, Fishkill Landing.

NEW SUNDAY SCHOOL BOOKS.

JUST published, and for sale at the Depository of the General Protestant Episcopal Sunday School Union,—

SERMONS TO CHILDREN, Vol. 2.
THE SIMPLE FLOWER, by Charlotte Elizabeth.
ELLEN'S VISIT TO THE SHEPHERD, by the Author of Little Mary, or, GOD in Every Thing.
THE LAUNDRY MAID, a narrative of facts, by Mrs. Matthias.
JESSAMINE COTTAGE, a domestic narrative, by a Young Minister.
THE DEATH OF JOHN THE BAPTIST.

BRITANNIA COMMUNION FURNITURE.

THE subscribers keep constantly on hand, of their own manufacture, Flagons, Tankards, Goblets, Patens, Plates, Baptismal Fonts, and also Collection Plates.

BOARDMAN & HART,
No. 6 Burling Slip, between Pearl and Water-streets.
Nov. 30, 1833.

TEACHER.

A YOUNG Lady is desirous of obtaining a situation as Teacher in a School. Reference can be given to several respectable individuals. Apply to the Rev. Dr. Hawks, Rector of St. Thomas' Church.

March 7. *3t—58

ST. LUKE'S SCHOOLS.

The MALE DEPARTMENT of these Schools, for Classical, Mathematical, and English Instruction, will be opened on Monday, December 2.

Principal, Mr. JOHN O'SULLIVAN. *English Teacher*, Mr. JOHN FLINT.
Building, Corner of Hudson and Grove streets, entrance in Grove-street.
Terms, Elementary English Class, $5 00 per quarter.
English and Mathematical Class, $10 00.
Classical, $15 00.
French and Spanish Languages to be extra charges.
No charge for Fuel, Ink, or Quills.

LITTLE NECK ACADEMY, LONG ISLAND,
Fifteen Miles from New-York.
REV. E. WHEELER, *Principal.*
JEREMIAH W. MURPHY, *Teacher.*

THE Winter Term of this Institution will commence on Monday, the 4th of Nov. next. Having engaged the services of Jeremiah W. Murphy, an experienced, well qualified, and approved Classical Teacher, the Principal confidently invites the attention of the public to this Institution, as offering advantages equal to other elementary schools, for obtaining an English or Classical education.

The Principal can accommodate a few more Students as boarders in his family, where every attention will be paid to their morals and improvement in literature.

Terms can be known by applying to the Rt. Reverend Bishop Onderdonk, Swords, Stanford & Co., or at the Protestant Episcopal Press.

Little Neck, Oct. 16, 1833. 12t.

A Dirge.

BY THE REV. G. CROLY.

"Earth to earth, and dust to dust!"
Here the evil and the just;
Here the youthful and the old;
Here the fearful and the bold;
Here the matron and the maid,
In one silent bed are laid;
Here the vassal and the king
Side by side, lie withering:
Here the sword and sceptre rust:
"Earth to earth, and dust to dust!"

Age on age shall roll along,
O'er this pale and mighty throng;
Those that wept them, those that weep,
All, shall with these sleepers sleep.
Brothers, sisters of the worm,
Summer's sun or winter's storm,
Song of peace, or battle roar,
Ne'er shall break their slumbers more:
Death shall keep his sullen trust—
"Earth to earth, and dust to dust!"

But the day is coming fast,
Earth, thy mightiest and thy last!
It shall come in fear and wonder;
Heralded by trump and thunder;
It shall come in strife and toil;
It shall come in blood and spoil;
It shall come in empire's groans,
Burning temples, trampled thrones:
Then, Ambition, rue thy lust!
"Earth to earth, and dust to dust!"

Then shall come the judgment sign,
In the east, the king shall shine;
Flashing from Heaven's golden gate,
Thousand thousands round his state;
Spirits with the crown and plume;
Tremble then, thou sullen tomb!
Heaven shall open on our sight,
Earth be turn'd to living light,
Kingdom of the ransom'd Just!
"Earth to earth, and dust to dust!"

Then thy mount, Jerusalem,
Shall be gorgeous as a gem:
Then shall in the desert rise
Fruits of more than Paradise;
Earth by angel feet be trod,
One great garden of her God!
Till are dried the Martyr's tears
Through a thousand glorious years!
Now in hope of him we trust—
"Earth to earth, and dust to dust!"

Presbyterian.

PRAYER-BOOK SOCIETY.

The following addresses were delivered at the formation of the Bishop White Prayer-book Society, an account of which was recently given in the Churchman.

BISHOP WHITE'S REMARKS.

Brethren,—We are assembled to institute a Society for the printing and for the distributing of the Book of Common Prayer. In this undertaking, there is encouragement from the knowledge possessed by us, that it is not only of use to an attendant on the house of God; but has been blessed, in many instances, to the maintaining of divine worship in families where they were destitute of a Gospel ministry; and to individuals, who, by their being in possession of the volume, have unexpectedly found it suggesting salutary thoughts to their minds, when they might otherwise have been intent in worldly objects, or unprofitable at the best, and perhaps defiled by sin.

We have been charged with raising our Prayer-book to a level with the Bible. We deny the charge. But as it is conceded, that the paramount excellence of the sacred volume does not render useless the services of the Gospel ministry, we do not perceive this divine institution disparaged, by help brought to it for the accomplishing of its object, by an extensive circulation of the Book of Common Prayer.

While we shall pursue our object, on the large scale marked out by the intended constitution, we rejoice in similar measures put forth by some respectable female members of our Church, for the supplying of the book, when needed, within the limits of their own sex, and we cherish the hope of success to them in their undertaking.

BISHOP ONDERDONK'S REMARKS.

Mr. Chairman,—Allow me to offer you my congratulations on the assembling of these friends of our Church, for the purpose of forming a Society for the distribution of the Prayer-book. The undertaking promises to add another satisfaction to the many you have felt, in witnessing the progress of the communion in which you have so long been a father and a patriarch.

I congratulate also our Church at large on this meeting. We here behold a nascent institution, which is to circulate, and circulate I trust more largely than ever, her standards and formularies of devotion. The circulation of these, particularly in conjunction with our missionary operations, has been blessed by the Head of the Church as the means of bringing thousands to our pure worship and apostolic principles. And the more widely we spread these formularies and standards, the larger, under the continued blessing of the Saviour, will be these holy and happy results. Could we at once place two or three Prayer-books in every house in our land, Episcopalians would, I doubt not, in ten years, be the largest body of American Christians.

I go farther, Mr. Chairman. I congratulate American Christians generally, on the prospect of forming another Prayer-book Society. I do so, because I believe that the Prayer-book furnishes the only effectual remedy for the many deformities of worship, *said* to prevail, to an alarming extent, in our country,—deformities produced by false doctrine and fanatical indecorum. I say, "said" to prevail—for neither you, Sir, nor I, and I trust not many of those present, are witnesses of such gross abuses—yet, that they do prevail will not be denied, except by those who do not allow their impropriety. Let me not, however, be misunderstood. I grant, that in many cases, I trust very many, public worship is conducted with entire soundness and discretion, by those who use not our Liturgy. But I contend that there is no *security* for an unobjectionable worship, without a formulary that is unobjectionable. And such I assume ours to be—because Episcopalians universally give it this suffrage—because it is conceded by many and highly respectable brethren not within our pale—and because, at this day, it is seldom denied, on principle—for the almost only objections now made to our Liturgy are those founded on such individual tastes and fancies as run counter to the general opinion. The general opinion pronounces our forms of worship to be sound and judicious, beyond competition. And the candor of piety will add, that they are the best remedy, the only effectual remedy, for the unsound and injudicious worship of which we hear but too frequently.

The Prayer-book, Sir, is the best production of human wisdom and piety. Drawn chiefly from the very sources of inspiration, and not combining the words of Scripture with factitious applications of them, it excites our devotion with the pure truth of God. The language, in other parts, of eminent saints, and of eminent saints through many ages, it is a leading of our prayers and praises, with which no other human leading can compare. And, sanctioned throughout by the judgment of two of the purest Churches in Christendom, as the expression of the fervor and piety of their members in public worship, it affords a security beyond exception to those who bring a right heart to that worship, that it will not be wanting in either soundness, warmth, or propriety.

Some of the compositions of this excellent book have indeed been disfigured by corruptions. But when the Reformation was established in our parent Church, all corruptions were expunged—the Prayer-book arose, and shook herself from the dust, and shone forth in the beauty of holiness. And in that beauty she still shines, the admiration of millions—and the object of fond affection to the multitudes who acknowledge her guidance. In that beauty, we trust, she will continue to shine—the lesser light, reflecting the glory of the greater light, the Bible.

On the prospect now opening to us, of diffusing more extensively this most worthy and most useful of human productions—I congratulate you, my venerable father,—I congratulate our holy and apostolic Church,—I congratulate the whole community of American Christians.

BISHOP DOANE'S REMARKS.

Mr. Chairman,—A resolution has been handed to me, by the Committee of Arrangements, with the request, that in proposing it, I would offer a few remarks. I have cheerfully consented. And the more so, as, from my connexion with a diocese distinct from that in which the proposed Society is designed chiefly to operate, my doing so, affords another illustration of that unity of the Church, of which we are accustomed, justly, to make so much account; evinces the community of interests which Churchmen feel, in regard to whatever concerns her establishment and extension, and gives me an opportunity to declare myself, in all places, and at whatever time, her willing advocate, and most devoted servant. The resolution is in the words following:

"*Resolved*, That the free circulation of the Prayer-book is one of the principal means of promoting the cause of religion and the Church; and that the destitution of many parts of the Atlantic States, and of the rising dioceses of the Valley of the Mississippi, constitute an appeal which should awaken the sympathies, and call forth the liberality of Churchmen."

In what I have to say, in connexion with this resolution, I shall endeavor, Mr. Chairman, to follow the example of those who have preceded me, in speaking from the terms of the resolution. It represents, and as I think, most justly, that "the Prayer-book is one of the principal means of promoting the cause of religion and the Church." It reasonably claims for it, on this ground, a "free circulation." It points, as an ample field for its dissemination, to "the destitution of many parts of the Atlantic States, and of the rising dioceses of the Valley of the Mississippi." And it deduces with the strictest logic, from these premises, "an appeal which should awaken the sympathies, and call forth the liberality of Episcopalians." In addressing myself to these points, I shall endeavor not to exceed the time which will be occupied by the Committee just sent out, in whose absence no other business can properly occupy the attention of the meeting.

I. In speaking of "the Prayer-book as one of the principal means of promoting the cause of religion and the Church," I may seem to be in danger of treading upon ground which has been already traversed this evening. I shall endeavor not to do so. The subject before us opens a various field, transcending far in its extent the time permitted to us.

1. The Prayer-book commends itself to our acceptance as "a principal means of promoting the cause of religion and the Church," by furnishing us with a *well-ordered summary of our religion*. The Bible, we all know, is not a systematic book. It pleased the divine Spirit, by whose inspiration its contents were communicated to "holy men of old," that they to whom they came should be left to arrange them for themselves. It were easy to show, if the occasion served, the consummate wisdom of this disposition. Now what is not done for us in the Bible, the Prayer-book does, and does most admirably. The Prayer-book is pre-eminently a book of order, and of an order the most natural, and *therefore* the most philosophical that could be adopted. It was the acute and just remark of a strong thinker, that the religion of the Gospel is a *religion of facts*.* While the false religions which perplex the world are composed of theory, sentiment, mystery, fable, romance, extravagance, absurdity, FACTS are the staple of the only true. There is first the stubborn *fact* of man's degeneracy, his helplessness, and misery, and guilt. There are then, as the revealed redemption from this state of sin and ruin, the stupendous facts—I enter into no detail—of the incarnation, the crucifixion, the resurrection of Jesus Christ. Now the order of the Prayer-book is precisely the order of the *facts of Christianity*. From the preparatory weeks of Advent, we follow out, through all the Christian year, the Saviour's wondrous course:—Jesus born, Jesus tempted, Jesus betrayed, Jesus, crucified, Jesus rising from the dead, Jesus ascending into heaven. Thus, day by day, week by week, month by month, year by year, are the great facts of Christianity presented to us; each developing the appropriate doctrine, and this, in turn, enforcing the resulting duty. Thus is the Prayer-book an ordered summary of our religion, in all its parts of faith and practice, of doctrine and duty,—a full, clear, and if I may so speak, perennial body of divinity.

2. It is an easy inference from this, that the Prayer-book supplies *a complete course of Scriptural instruction*. In two respects its teachings are unrivalled. It presents the *Scripture interpreting the Scripture*. Some fact of Christianity, with its proper consequences of doctrine and of duty, is the subject. It lays the whole Book of God under contribution for its illustration. Moses speaks to us in the law; the prophets testify of it long before; the evangelists relate its occurrence; the apostles apply it for "doctrine, for reproof, for correction, for instruction in righteousness." Again: *its instructions are* rendered not audible alone, but *visible*, and *almost palpable*. We all know, from experience, as well as from the highest authority of ancient philosophic criticism,† how much more effectually the heart is reached when the perceptions of sense come in aid of the intellectual powers. The arrangement of the Prayer-book avails itself of this peculiarity of our constitution. Its services, its ordinances, its festivals make visible to us, as it were, the facts of Christianity;—"Jesus Christ himself," to use the strong expression of St. Paul, in regard to a single one of them, "being evidently set forth, crucified among us." I hesitate not to affirm, in the language of a clergyman of our sister Church of England, "That in the compass of our Liturgy, comprehending all her offices and services, there is one of the clearest and most satisfactory expositions of the sacred Scriptures which can be found in the same compass in any human composition."

3. It is a more obvious advantage of the Prayer-book, that it supplies the material of *a pure, rational, and fervent devotion*. As a formulary for public worship it is incomparable. The reason is, that it is all either Scripture or scriptural; either the very words of Scripture, or conceived and born of Scripture. It is simple, yet sublime. It is chastened, yet fervent. Now, it is the low, faint breathing of a broken heart, scarce audible save in the ear of God; and now, the full, and swelling, and exulting burst of joy and praise. Exhortation and confession, thanksgiving and supplication,—whatever can aid the presentation before God of common necessities in "common prayers," has its appropriate place. And it is alike inimitable in its triumphant hymns, its chaste and comprehensive collects, and its litany, "that astonishing remembrancer of human wants."

4. Still farther, it is a peculiar excellence of the Prayer-book that *it always presents together* what Christ has joined together, and man may never rightly separate, *his Gospel and his Church*. In many forms which Christianity in these latter days assumes, the Church is almost lost, or held in name alone, as something shadowy and unimportant. They only who are accustomed to the Prayer-book habitually regard it [the Church] as a substantial and well-defined provision of "the Lord that bought them." Its pages, reflecting the Scriptures of truth, present it constantly as Christ's institution for preserving and disseminating his Gospel,—"the pillar and ground" on which he himself set up "the truth," that it may give light unto the world. It is there constantly presented in its intimate connexion with the salvation of souls: at the very threshold of his being it meets the little infant, and in "the laver of regeneration" invites him to become the child of God; and sets forth the duty, the benefits and obligations of baptism in terms so plain, that "he who runs may read." Grown up to years of judgment, it calls upon him to assume before the bishop the promises which others made for him, and offers to him, if he comes in faith, the succors of the heavenly grace. It takes him by the hand, and leads him thence to the table of the holy Supper, where the atoning sacrifice of Jesus is commemorated that he may renew, and have confirmed in him, the covenant formed with him in baptism. Nor does it only offer in the sacraments and ordinances of the Church the provision for the wants and infirmities of the individual man. It sets before him the ministry which Christ established, and promised to perpetuate, and continually reminds him of what holy Scripture and ancient authors teach; that from the apostles' time there have been these three orders in Christ's Church, bishops, priests, and deacons. Hence it follows that distinct notions and strong convictions of the nature and importance of the Church are almost peculiar to them who use the Prayer-book. Hence it follows, under God, and in reliance on his blessed word and Holy Spirit, that in connexion with this only not inspired manual, integrity and purity of doctrine, order and devotion in public worship, and Christian unity and concord have been pre-eminently preserved.

II. Can it need to be said that of such a book the freest possible "circulation" is at once the duty and the privilege of those who know its value? Should it not be sent every where? furnished at any price to those who can or will purchase it? "without money and without price" to those who can or will *not*? In a word, should it not, like that blessed Book of God, of which it contains so much, and to which alone it is second, "have free course, and be glorified?" I am aware that some are apprehensive lest the Prayer-book should thus be made to supersede the Bible. It is a vain and groundless fear: there never can be any rivalry between them. Whoever has the Prayer-book will wish to have the Bible. If the Prayer-book were sent *first* to a tribe of men, their first demand would be for that greater and divine Volume to which every page of it has reference. The Bible may go where the Prayer-book does not follow; but, depend upon it, the Prayer-book never will precede, that it does not draw the Bible after it. The Prayer-book is but the key to the Bible: and of what use is the key without the lock? The Prayer-book is but the mirror of the Bible: and what is the mirror worth where there is no object to reflect? Depreciate, hinder, supersede the Bible, the Prayer-book never will.

III. The field for which the circulation of the Prayer-book is demanded, is almost immense. In the West* a new world is opening before us. There the means of producing the volume, which is sought after so greedily, do not exist, and their supply must come from us. What arithmetic can compute the numbers which that supply demands? None, Mr. Chairman, none. For every one that is sent out makes ten necessary, and every ten, a hundred, and every hundred, ten thousand. But it is not here alone that there is a "destitution" of the Prayer-book. The demand for it is daily increasing in the midst of those regions which are best supplied. There is a cry for the Prayer-book in our cities, in our neighborhoods, at our doors. A highly respectable publishing house in this city keeps a press continually occupied on that book alone, printing from stereotype plates; and their orders have sometimes been two thousand copies beyond their ability to supply. The truth is, that next to the Bible, the Prayer-book is of all books the greatest favorite. It has been often remarked, that no one ever refused it. It is within my knowledge, that in many places where the Church has no existence, a Prayer-book is the most approved New Year's Gift from parents who are not Episcopalians to their children. This is a thing to be encouraged. The price of the book should be reduced to the lowest possible sum, and it should be rendered in every possible way attractive to those with whom the price is no consideration. Our effort should be to place the Book of Common Prayer in every house at first, and then in every hand. Apart from its pre-eminent value to Churchmen, as a *public formulary*, it is adapted to 'all sorts and conditions of men,' and to every possible circumstance of them all. It is a guide in family and social worship. A pattern in private meditation. In prosperity it is a wholesome monitor, and a soothing† solace in adversity. At home, our monitor, and when we travel, our companion.

Most interesting anecdotes of the acceptableness of the Prayer-book and of its great usefulness in turning sinners to righteousness, have been related here this evening. The country is full of them. I could occupy much time in showing how powerful it has been, through grace, in extending the borders of the Redeemer's kingdom, and building men up in our most holy faith. I will content myself with two, but those very remarkable instances. A clergyman of distinguished intelligence and benevolence was travelling some years ago in a region remote from the strong holds of the Church. Detained at a country place by an accident which happened to his carriage, he met with an interesting boy, with whom he was so much pleased, that on parting from him in the morning, he gave him a Prayer-book. There was then no acquaintance with the Church on the part of him, or any of his family,—perhaps not even among their neighbors. I have not time to trace his subsequent career, nor do I know when the influence first exerted itself on his mind, nor what its process was in his heart. But I know that that boy is now the Bishop of North Carolina.—A young man, a graduate of one of our Southern colleges, was elected to a tutorship. As tutor, it was his duty to conduct the morning devotions of the chapel. He was not then a religious man. As he himself told me, he did not know how to pray. It was a most irksome, and it must be feared, an unprofitable task. A friend had compassion on him, and gave him a Prayer-book. It was the first that he had ever seen, and it rendered that easy which before was difficult and unsatisfactory. I know not how long after this it was that he attached himself to the Episcopal Church. But I know that that young man is now the Bishop of Tennessee. These certainly are most remarkable cases. They are full of instruction and encouragement. My right reverend brethren will pardon, I am sure, the direct allusion which I have made to them. Their hearts are too deeply imbued with the spirit of Archbishop Whitgift's motto, to keep themselves back from any thing which makes *for the Church*.*

IV. Mr. Chairman, is there not in these facts an "appeal" more eloquent than words can utter, "to awaken the sympathies, and call forth the liberality of Episcopalians?" We are accustomed to think and say that, as Churchmen, we have great and transcendant advantages. And most certainly we have. A pure scriptural doctrine, a ministry of Christ's appointment, a worship which is the very "beauty of holiness," —possessing these, we certainly possess great and transcendant advantages. Nothing however to make us glory; nothing, that ought not to humble us. For what have we that we did not first receive? And again, what have we for which we must not at the last account? Deep, solemn, overwhelming conviction,—from them to whom much is given, much will be required! When I meditate on these things, Mr. Chairman, the question forces itself on my attention,—a question addressed by the divine Saviour to the favored and unfaithful Jews,—"What do YE *more than others?*" favored as we are, above the lot of other men, "What manner of persons ought we to be?" Having received so much more than they, how shall we answer for it if we have not more to render unto the Lord? It is a very easy matter to praise the Bible, or the Prayer-book, or any other good thing. Nay, it is not only an easy, but, in human respects, a profitable service. But like saying, "Lord, Lord!" it will avail but little, if it be all we do. There are two ways of praising a good thing which commend themselves unto men, and will be approved of God. The one is when we use it *faithfully*, the other is when we use it *liberally*. *They* praise the Prayer-book well, who use it well. Who use it not when they must, but whenever they can. Who use it not because they must, but because they may. Who regarding it not as a yoke grievous for them to bear, but as a part of that glorious liberty with which Christ has made them free, are earnest in deed as well as in word to commend it to the adoption of all. Who instead of seeking diligently for times and places which allow of its omission, esteem it a blessed privilege that there is no time and no place for which it is not adapted.—Again; *they* praise the Prayer-book well who do their diligence in its dissemination. What the Christian most loves himself, he most loves to impart to others. The Bible, the ministry, the Prayer-book,—these are his chief blessings here, and the chief ministers, through grace, and under God, to his hope of blessedness hereafter. To extend to all who have them not, their precious uses is his continual effort and prayer.

It is for the free circulation of the Prayer-book, that a society is now to be established. It claims most powerfully the sympathies and liberality of Churchmen. "Freely ye have received, freely give!" Promote its charitable purpose by your exertions, by your bounty, by your influence. Above all invoke for it the effectual blessing of Him, from whom alone all good things come, and without whose blessed furtherance your influence, your bounty, your exertions will be all in vain.

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* We intended to offer a brief note on this aphorism, but have put off doing so till it is too late for this week. The reader will please to bear it in mind until our next.—*Ed. Churchman.*

† "Segnius irritant animos demissa per aurem,
Quam quæ sunt oculis subjecta fidelibus, et quæ
Ipse sibi tradit spectator."

* We all saw the avidity and gratitude with which the excellent Bishop of Tennessee received and acknowledged the donations made to him of the Prayer-book.

† Keble beautifully speaks of "the *soothing* tendency of the Prayer-book," and his "Christian Year" is full of the happiest illustrations of it.

* "Pro ecclesia Dei,"—*for* the Church of God. The apology here made to the Bishops alluded to, though not uttered at the meeting, seems due to them in committing the remarks to the press.

DEVOTIONAL.

TAKE UP THE CROSS.

This is designed as a peculiar favor to Christians, as indeed are all Christ's commands. Miseries are the unavoidable portion of fallen man. All the difference is, Christians suffering in obedience to the will of God, it makes them easy; unbelievers suffer the same things, but with an uneasy will and mind.

To follow our own will, our own passions, and our senses, is that which makes us miserable. It is for this reason, and that we may have a remedy for all our evils, that Jesus Christ obliges us to submit our will, our passions, &c., to God.

The good Christian is not one who has no inclination to sin, (for we have all the seed of sin in us;) but who, being sensible of such inclinations, denieth them continually, and suffers them not to grow into evil actions.

Every day deny yourselves some satisfaction:—your *eyes*, objects of mere curiosity;—your *tongue*, every thing that may feed vanity, or vent enmity;—the *palate*, dainties;—the *ears*, flattery, and whatever corrupts the heart;—the *body*, ease and luxury; bearing all the inconveniences of life, (for the love of God,) cold, hunger, restless nights, ill health, unwelcome news, the faults of servants, contempt, ingratitude of friends, malice of enemies, calumnies, our own failings, lowness of spirits, the struggle in overcoming our corruptions; bearing all these with patience and resignation to the will of God. *Do all this as unto* God, *with the greatest privacy.*

All ways are indifferent to one who has heaven in his eye, as a traveller does not choose the pleasantest, but the shortest and safest way to his journey's end: and that is the way of the Cross, which Jesus Christ made choice of, and sanctified it to all his followers.

Matt. viii. 20. *The Son of Man had not where to lay his head.*

This should fill us with confusion, whenever we are over-much concerned for the conveniences of life.

Our affections being very strongly inclined to sensible good, for the sake of which we are often tempted to evil, and fall into great disorders, we should resolve to sacrifice our will to reason, and reason to the will of God.

God does not require it of us, that we should not feel any uneasiness under the Cross, but that we should strive to overcome it by his grace.—*Wilson's Sacra Privata.*

VARIETIES.

THE BIBLE PLACED IN THE CHURCHES.

It is quite possible that many of our readers may have heard that formerly a large Bible was chained in some convenient place in every parish church: but as it is probable they have not all heard of the origin of this circumstance, we will detail it.

Cranmer, the first Protestant archbishop, and afterward a martyr, who was appointed to the see of Canterbury during the reign of Henry VIII., was from that time very desirous of a translation of the Scriptures into English. He often solicited this favor of the king, and at length obtained it. When some printed copies were put into his hands, he blessed God, and sent one to his majesty, and begged that all his subjects might have liberty to read it. Injunctions were forthwith published, which required an English Bible, of the largest size, to be procured for the use of every parish church, at the expense of the minister and churchwardens, and prohibited all discouraging the people from reading or hearing the Scriptures. The book was every where received with inexpressible joy, every one that was able perused it, and the poor eagerly flocked to hear it read. Some aged persons learned to read on purpose to peruse it, and even little children crowded to hear it. Reader! dost thou value thy Bible?

EUSEBIUS.

When Valens, the emperor, sent messengers to win Eusebius to heresy by fair words and large promises, he answered, "Alas! Sirs, these speeches are fit to catch little children: but we, who are taught and nourished by the holy Scriptures, are ready to suffer a thousand deaths, rather than suffer one tittle of the Scriptures to be altered." When the emperor threatened to confiscate his goods, to torment, to banish, or to kill him; he answered, "He needs not fear confiscation, who has nothing to lose; nor banishment, to whom heaven only is a country; nor torments, when his body will be destroyed at one blow; nor death, which was the only way to set him at liberty from sin and sorrow."

HON. R. BOYLE.

The Hon. R. Boyle was the seventh son of Richard, Earl of Cork. His learning, piety and beneficence, justly placed him among the most eminent characters of the age in which he lived. So profound was his veneration for the deity, that the very name of God was never mentioned by him without a visible pause in his discourse. He founded a lecture at St. Paul's for the defence of the Christian religion against infidels; and was at the expense of the translation and printing of 500 copies of the four Gospels and Acts of the Apostles into the Malayan language. He also nobly rewarded Dr. E. Pocock, for the translation of Grotius, "On the Truth of the Christian Religion," into Arabic; of which he printed an edition in quarto, and caused it to be dispersed in the countries where it could be understood. He gave, during his life, 300*l.* to aid the propagation of the Gospel, and for translating, printing, and circulating the Scriptures among the American Indians in their vernacular dialects. He caused a fount of type to be cast; and the Irish New Testament to be reprinted at his own expense, and afterward contributed 700*l.* to print an edition of the whole Bible in the same language, beside 100*l.* toward an edition for the Highlands of Scotland. He also contributed 60*l.* toward an edition of the Turkish New Testament; and liberally aided the printing of the Scriptures in the Welch language. He died in 1691.

THE MISTAKEN DIVINES.

Rica, having been to visit the library of a French convent, writes thus to his friend in Persia concerning what had passed: "Father," said I to the librarian, "what are these huge volumes which fill the whole side of the library?" "These," said he, "are the interpreters of the Scriptures." "There is a prodigious number of them," replied I; "the Scriptures must have been very dark formerly, and very clear at present. Do there remain still any doubts? Are there now any points contested?" "Are there!" answered he with surprise, "are there! There are almost as many as there are lines." "You astonish me," said I; "what then have all these authors been doing?" "These authors," returned he, "never searched the Scriptures for what ought to be believed, but for what they did believe themselves. They did not consider them as a book wherein were contained the doctrines which they ought to receive, but as a work which might be made to authorize their own ideas."

DR. FRANKLIN.

The celebrated Benjamin Franklin, many of whose maxims are here recorded, was early instructed in this useful lesson, "Learn to stoop." Having called on the Rev. Cotton Mather, that gentleman, when he took his leave, proposed to show him a shorter way out of the house. It was through a narrow passage, crossed by a beam over head; as they were still talking, Mr. Mather hastily said to his young friend, "Stoop! stoop!" He did not understand the warning, until he struck his head against the beam. On this Mr. Mather observed to him, "You are young, and have the world before you; stoop as you go through it, and you will miss many hard thumps." "This advice," said Franklin, many years afterward, "thus beat into my head, has frequently been of use to me; and I often think of it, when I see pride mortified, and misfortunes brought upon people, by carrying their heads too high." "Pride goeth before destruction, and a haughty spirit before a fall," and "before honor is humility."

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